
T H E

CRITICAL REVIEW.

For the Month of *March*, 1782.

The Tragedies of Euripides translated. Vol. I. 1l. 1s. sewed.
(Concluded from p. 28.) Doddsley.

DR. Johnson, in one of his biographical and critical Prefaces to the Works of the English Poets, has very judiciously observed, that a translator is to exhibit his author's thoughts in such a dress of diction as the author would have given them, had his language been English.—This is a sensible rule; and if Mr. Potter had strictly adhered to it, he would have produced a much better translation of Euripides than that which is now before us; where, by treading too closely in the steps of his original, he has given us an almost literal and servile copy, without a proper attention to that noble and beautiful language, whose various powers and beauties he seems to be little acquainted with.—To Dr. Johnson's remark we will take the liberty to add, that the perfect knowledge of the language we translate *from*, is not so necessary to a translator as a perfect acquaintance with, and a thorough knowledge of, that tongue which he is translating *into*. For want of this, Mr. Potter seems to have fallen into inaccuracy, inelegance, and obscurity; of which we have indisputable proofs in almost every page. Without selecting, therefore, any particular tragedy, as in the first part of our critique, we shall only mention a few passages which occasionally struck us in the reading; and which, we think, demands the consideration and revision of the author, who, in a future edition, may correct and amend them.

Vol. LIII. *March*, 1782.

M

In

In the preface to Hippolytus, Mr. Potter, from an enthusiastic ardour in favour of his author, has endeavoured strenuously to defend the character of Phædra, who, he tells us, is, 'the object of pity;' a point which, were we inclined to enter the lists with him, might be fairly disputed. At the first sight of Hippolytus, this unfortunate princess felt the passion of love in its full force; she called in reason and virtue to her aid; but when, after all, she found herself unable to subdue it, determined to die. Thus far, as Mr. Potter observes, she may be considered as unfortunate, though not guilty; but what shall we say to the sequel of the story? she dies with a letter fastened to her hand, in which she accuses Hippolytus to his father of having violated his bed by force. Surely, after this infamous conduct, after going out of the world with a falsehood in her mouth, we can no longer compassionate her: she becomes immediately an object of horror and detestation, not, as Mr. Potter represents her, of pity. He blames Racine, notwithstanding, for softening this culpability: 'in this, (says Mr. Potter) he has succeeded to admiration; yet his Phædra is not the Phædra of Euripides.'—It certainly is not; but is, perhaps, as Racine, and after him Smith, has drawn it, a much better and more natural character.—In the same preface Mr. Potter has defended Euripides against Brumoy, who had passed a very just censure on the prologue to this drama, as anticipating most of the principal events.

'The great poet, says Mr. Potter, knew perfectly well what he was about: the appearance of Venus was absolutely necessary, as hath been shown; and it was as necessary that she should declare her intention, that is, the principal events of the drama. These events were domestic facts, with which the audience were well acquainted.'

Here Mr. Potter, as a critic, is again mistaken, and has produced an argument in favour of his author which militates directly against him—If the audience were already *well acquainted* with the facts, what business has the prologue to repeat them? But let the prologue speak for itself. The Hippolytus of Euripides opens thus:

'Venus A goddess not inglorious in the skies
Is Venus, and 'mongst mortals great my pow'r,
Whether beyond the ocean they behold
The sun's bright beams, or o'er th' Atlantic bound.
Those, who with reverence own my power, I grace
With honour; but chastise the hostile pride
That vaunts itself against me: for a sense
Of pleasure touches e'en the heav'nly race,

When

When mortals pay them homage. Of these words
Soon will I show the truth : the son of Theseus,
Hippolytus, of Amazonian strain,
By the chaste Pitheus school'd, of all that dwell
Within Trœzene's walls alone defies me
As the most worthless of the gods, and love
He holds in scorn, and the connubial bed.
But to Diana, sister of Apollo,
His vows, as to the greatest of the gods,
With honour are address'd ; and still he haunts,
Consorting with the virgin, the green woods,
And from their coverts drives the beasts of chase
With his fleet dogs, aspiring far beyond
Human society. But this excites
No envy in my breast, I deem not this
A worthy cause ; but for offences aim'd
Against my pow'r, Hippolytus this day
Shall feel my vengeance. Slight will be my toil
T' effect what long hrtth been prepared : for once,
As from the house of Pitheus, to behold
And celebrate the sacred mysteries,
He came, at Athens the illustrious wife
Of Theseus, Phædra, saw him, and her heart,
Such was my will, felt the fierce flames of love :
And, e'er she hither to Trœzene came,
A temple there she rais'd to Venus, nigh
The rock of Pallas which o'erlooks this land,
Struck with an absent love ; and future times
Shall tell that for Hippolytus she rais'd
The temple to the goddess. But when Theseus,
The sons of Pallas slain, to expiate
The stain of blood, left the Cecropian land,
And with his wife steer'd to these realms his course,
A voluntary exile for the space
Of one revolving year, then did she sigh,
And, though her heart felt all the pangs of love,
Conceal'd her anguish, and in secret pined ;
Nor one of her attendants knew the cause
Of her disease. This love shall not be lost
Without effect ; to Theseus will I show it ;
It shall be known ; and this mine enemy
By imprecations shall his father kill ;
For once the monarch of the main this grace
To Theseus granted, that of three requests
Presented to the god not one should fall
Void of its purpose. Of illustrious fame
Is Phædra, yet together let her perish :
I have not for her life that tenderness,
As not to pour such vengeance on my foes
As shall be pleasing to me.—But I see

This son of Theseus coming; from the chace
 Hippolytus returns: I will be gone;
 For with him comes a numerous train of youths
 Who to Diana raise the noisy song.
 Full little thinks he that the gates of hell
 Are open'd, and he sees this sun no more.'

The translation of Venus' speech is even more flat than the original. Hippolytus, says she,

'defies me
 As the most *worthless* of the gods.'

The epithet *worthless* is a strange expression for a goddess; besides, it does by no means convey the sense of the original, *κακίστην Δαιμονων*. But what follows is still worse:

' — still he haunts,
 Consorting with the virgin, the green woods;
 And from their coverts drives the beasts of chace
 With his fleet dogs, *aspiring far beyond*
 Human society.' —

The last words are meant for a translation of

βροτείας προσπεσων ὀμιλίας.

We cannot conceive how chasing wild beasts, and keeping company with fleet dogs, can properly be called *aspiring beyond*, we should think it was rather *falling beneath* human society.

This prologue contains nothing but a dull prosaic narrative of what the audience knew before; though Mr. Potter in his preface compares it to Pope's admirable prologue to Cato, full of good sense and animated poetry. He tells us likewise, that the Nurse was a character highly respected by the ancients. The Nurse, notwithstanding, in this tragedy, is as opposite to respectable as a character can be, because she not only reveals her mistress's secret, entrusted to her, the very moment after she had heard it, but behaves also with as much pertness and intriguing audacity as a modern chambermaid! Let us hear them together, when the secret comes out.

' *Phædra*. That suppliant hand revering I will tell thee.

Nurse. 'Tis mine in silence to attend thy words.

Phædra. Ah wretched mother, what a love was thine!

Nurse. A bull she lov'd; or what dost thou intend?

Phædra. And thou, unhappy sister, wife of Bacchus!

Nurse. Why thus, my child, recall what shames thy race?

Phædra. I am the third on whom this ruin falls.

Nurse. My heart sinks in me: whither tends thy speech?

Phædra. Thence nothing new this misery crushes me.

Nurse.

Nurse. Yet know I nought of what I wish to hear.

Phædra. Ah, wou'dst thou tell me what is mine to speak!

Nurse. I am no prophets in things obscure.

Phædra. Ah, tell me what is this, which men call love.

Nurse. The sweetest pleasure, and severest pain.

Phædra. Taught by experience one of them I feel.

Nurse. What says my child? Dost thou then love some man?

Phædra. Who is this son of th' Amazonian queen?

Nurse. Hippolytus.

Two or three of these short speeches, short as they are, every reader will not understand.

'A bull she lov'd, &c.'

Mr. Potter indeed tells us, in a note, that the love of Pasiphae, and the story of Ariadne, are well known; — To whom, we would ask, is all this known? to scholars, perhaps, like himself, not to the mere English and unlearned reader. But who, learned or unlearned, shall explain to us the meaning of this line?

'Thence nothing new this misery crushes me.'

which, to our comprehension, we must own, is perfectly unintelligible. When Nurse knows the secret, what says she? observe how kind she is.

'Lovest thou? What wonder! Many feel the force

Of love: wilt thou for this refuse to live?

Ill would it fare with those that love, and those

That shall hereafter love, if they must die.

————— to conceal

What honour dare not own, is wisdom's part.'

This, no doubt, is good morality. She afterwards gives her still better advice:

'If love hath seiz'd thy heart; it is the work

Of love's all-pow'rfull goddess: if it pains thee,

Try to relieve thy pain.'

And a little after speaks very plainly indeed!

'—— Thou hast not need

Of fine-form'd words, but of a man.'

This, with all due deference both to Euripides and his translator, is not quite decent. There are, to say the truth, but too many vulgarisms in this performance. Phædra, speaking of adulterous women, says,

'How can they look their husbands in the face.'

Hippolytus, speaking of the human race, says,

'—— there is no need they should be rais'd

From woman.'

And when he is railing at the sex, cries out, in no very delicate phrase :

' I hate the *knowing* dame, nor in my house
Be one more wise than woman ought to be :
For Venus in these *knowing dames* with ease
Engenders wiles ; from all which folly far
Simplicity removes th' unplotting wit.'

These lines, besides being vulgar, are stiff and unpoetical. There are many more vulgar phrases in this translation, such as,

' What boots it to lament ?'

The messenger, at the end of Hippolytus, says he would not believe him guilty, no

' Not, though the universal race of women
Shou'd *hang themselves*.'

' Yet one thing is *against me*.'

' Of this *fresh* wife to be enamour'd thus.'

' — thy boast is not *amiss*.'

' *Fine service* hast thou done me.'

' But as I *said before*'

' — had I not been *caught*

At unawares'

' — some *dismal* accident'

' Thy father *on these terms* must give thee life.'

' Be *ruled by me*'

' — you will *fare better* for it.'

' I long to kiss the dear *cheeks* of my sons.'

' — to touch their soft and *delicate flesh*.'

' Not to my shame, but to thy *damage* this —
Death is *hard by*.' —

' Have you prepared what the *sad case* requires.'

' — never did I think —

O that I shou'd *come to this*.' —

' Behold a man worn out with years *thrown down*,
Unhappy me ! and *roll'd upon the ground*.'

' — forcing the gods

To suffer what they wou'd not, is th' excess
Of *rudeness*.'

' Who is *president* here ?'

These expressions, together with many others of the same kind, are much too low and familiar for the dignity of the tragic Muse, and throw an air of vulgarity over the whole ; which, by a very little care and attention, might have been prevented.

But

But a worse fault pervades this work, which is, want of perspicuity. There are innumerable passages in the translation which require an interpreter to render them intelligible. The Hercules opens with a strange blunder. Amphytryon begins thus :

‘ Lives there a man to whom the Argive chief
Amphytryon, *partner of the bed of Jove*,
Is not well known ?’

That Jupiter did Amphytryon the honour of cuckolding him, with Alcmena, is a well-known story ; but that Amphytryon returned the compliment by an intrigue with Juno, was a secret which we had yet to learn, till Mr. Potter acquainted us with it ; nor can we apprehend how, by any other means, he could possibly become a

‘ partner of the bed of Jove.’

In the Bacchæ, Pentheus says,

‘ How bold is Bacchus, nor *untrain’d in words* * :

And Bacchus, a little after, says,

‘ These locks are sacred, *cherish’d to the god*.’

Cherish’d to is surely, as Shakspeare says, a *vile phrase* ; nor can we understand the meaning of it. In page 31 Pentheus concludes his threatening speech in these words :

‘ As for these women——

—— they shall be sold ;

Or from their rattling cymbals will I *check*

Their hands.’——

We know not what to make of *checking from* the cymbals : but the next speech is still more unintelligible.

‘ I will begone’——(says Bacchus)

‘ —— for what necessity

Inflicts not, neither doth necessity

Compel to suffer.’——

Here † something is wanting which conjecture cannot easily supply ; but Mr. Potter, we suppose, concludes that

There

* *Untrain’d in words*, is a bad expression. We meet also with *self-rigorous death*—the *taunting air*—I know not what *t’emprize*—*fine-drawn reasonings*—*all falls ill*—with many others not less disgusting.

† This shews the necessity of notes, which Mr. Potter is so sparing of : how, without them, can the mere English reader, and perhaps the learned also, understand the following passages ?

There is a meaning, and no doubt
We all have sense to find it out.

' Affliction now hath taught her what it is
Not to forsake a parent and his house.'

The Nurse, in Medea, speaking of her mistress, tells us that she left

' — her father, and her country, and her house
to follow Jason, and then says,

' Affliction now hath taught her what it is
Not to forsake a parent and his house.'

This seems directly opposite to the sense, which we should have expected, and at least required a note to explain it to us. In the next scene between the Nurse and the Tutor, when the Nurse desires him to tell her all he knows, she enforces her request, by saying,

' Nay, *by this beard*, conceal it not from me.'

Here, the expression is certainly ambiguous, as it does not appear whether, by *this beard*, the old lady meant her own or the Tutor's.

In the Hippolytus, the Chorus, informed of the sudden death of Phædra, cries out,

' What are no active servants there?'

and immediately adds this strange reflection :

' ——— through life

A busy forwardness I deem unsafe.'

which appears entirely foreign to the preceding question : a note here might have been of service.

In the scene between Theseus and his son, after the death of Phædra, Hippolytus says,

' Chaste was thy wife, *unable* to be chaste.'

An assertion which we cannot possibly comprehend ; any more than we can what Phædra says of her Nurse.

' More savage than the *Tuscan Scylla*.'

' Diseas'd I find disease,' p. 99.

' O thou whose seat is on the *olive* mount,' p. 622.

' Thee may th' Erinnyes of thy sons destroy.'

' Fly to th' *Eleftran* gates.'

' Thy name is rightly ominous of grief,' p. 30.

' A stranger never on *Bistonian* ground,' p. 201.

with many more of the same kind, which are equally unintelligible.

' Friendly

' Friendly her purpose, but *dishonourable*.

————— with a liberal hand
I am disposed to give, and to my friends
Send *symbols*. '—————

If Mr. Potter had not such an unconquerable aversion to notes, he might have given us one in this place, to explain the *symbols*.

In the *Alcestis*, Admetus, after the supposed death of his wife, says to Hercules,

' Never shall other woman share my bed.

Her. And think'st thou this will aught avail the dead?

Ad. This honour is her due where'er she be.

Her. This hath my *praise*, though near allied to *phrenzy*.'

The last line conveys a strange sentiment, as strangely expressed; it is equally difficult to conceive why one man should *praise* another for being out of his senses, and why he should suppose him to be mad, because he says he will never have another wife. This also should have been elucidated in a note, as well as the following:

' Thee for thy *grace* in other's ills I mourn:

To hide from friends what honour *prompts* is shame.'

After the word *prompts*, something must be understood—*prompts*—to alter or reveal—to make it sense; as it stands at present it is unintelligible.

' Whate'er is done with zeal is *nigh*.'

Nigh what?

Can any thing be more involved in obscurity than the following lines:

' ——— Fortune, in her course
Inconstant, now presents the Destinies
Instead of brides; ah me, ah wretched me!
Tears for the bath: your grandfire here prepares
The nuptial feast, the father of the bride
Accounting Pluto.'

Hercules says to Amphytrion,

' Thy *phrase* is great.' —

The author, we suppose, means, thy words are big, high-sounding, &c. But *phrase*, in this sense is, we believe, seldom made use of.

' Say what new ill is *mark'd* upon my life.

I *mark* thee if thy senses yet be sound.'

' Is it enough that I from *silence* learn?

Thy *dignity* against thy *tears* contends.'

' Re-

' Recline them on their mother's breast, and give
This sad *communion* to her arms.'

To these we might add many other passages, equally obscure with those we have already quoted, which contribute to throw a disagreeable shade over this work.

To the faults above noticed, which must be obvious to every reader, we are obliged to mention one which we little expected to find in a scholar of approved learning and abilities, viz. many repeated trespasses against grammar and propriety of speech to be met with in this translation. We shall point out but a few of them.

' Cou'dst thou *persuade who* at the time might be
A wife to die for thee.'——

' I have no priest, no altar more.'
for no more altars.

' Soon as thou shalt acquit *thee*.'
for acquit *thyself*.

' Well hath Apollo *quitted him* in all.'
Quitted for *acquitted*; and *him* for *himself*.

' he smote the phantom *me* as he wou'd kill.'
i. e. as if he meant to kill me.

' ——— he tells me
But that we find some means to extricate.'

Here *but that* is used for *unless*—what good authority can the translator produce for such a liberty?

' — and wedded Creon's daughter
Lord of this land.'

for, the daughter of Creon, who is lord of this land,

' I never cou'd have *held me* from disclosing'
Held me, is here put for *withheld myself*.

' Were thy thoughts what *they ought*, thou wou'd'st be blest'
They ought, for, *they ought to be*.

' — an end we *never thought*.'
Never thought, for *never thought of*.

' With one life *ought we live*, and not with two.'
Ought we live, for *ought we to live*—This very concise, but ungrammatical and unwarrantable mode, is perpetually repeated.

' 'Tis their pleasure (speaking of the ladies) 'mong themselves to speak
Nothing that owns the pow'r of moderation.'

which

which is supposed to convey the sense of the original *ὑγιες*; a strange circumlocution! What can our author mean by the *power of moderation*, which is, besides, a *negative* term, and therefore cannot be said to have any *power* at all.

‘ ——— what force
Expect you *not* to die?’

The translator undoubtedly means, what assistance do you expect powerful enough to save your lives; instead of which he cuts us off with

‘ ——— what force
Expect you not to die?’

‘ Give not me’—for— give nothing to me.

‘ Did I not charge thee to be *silent*
Of what afflicts me.’

‘ ——— the gods
Wou’d be esteem’d *at nought*.’

Such carelessness and inattention in a work of so much consequence, and which required all possible accuracy, correctness, and precision, are, to say the truth, almost inexcusable.

Before we conclude this article, we must do Mr. Potter the justice to acknowledge, that the beginning of the tragedy of *Ion* is executed with spirit, elegance, and fidelity; particularly in the following lines, where *Ion* gives a poetical and picturesque description of his office and ministry in the temple.

‘ Now flames this radiant chariot of the sun
High o’er the earth, at whose ætherial fire
The stars into the sacred night retreat;
O’er the Parnassian cliffs th’ ascending wheels
To mortals roll the beams of day: the wreaths
Of incense-breathing myrrh mount to the roof
Of Phœbus’ fane; the Delphic priestess now
Assumes her seat, and from the hallow’d tripod
Pronounces to the Greeks th’ oracular strains
Which the god dictates. Haste, ye Delphic train,
Haste to Castalia’s silver-streaming fount,
Bath’d in its chaste dew to the temple go,
There from your guarded mouths no sound be heard
But of good omen, that to those, who crave
Admission to the oracle, your voice
May with auspicious words expound the answers.
My task, which from my early infancy
Hath been my charge, shall be with laurel boughs
And sacred wreaths to cleanse the vestibule
Of Phœbus, on the pavement moistening dew
To rain, and with my bow to chase the birds

Which

Which would defile the hallow'd ornaments.
 A mother's fondness, and a father's care
 I never knew; the temple of the god
 Claims then my service, for it nurtur'd me.

‘ S T R O P H E.

Haste, thou verdant new-sprung bough,
 Haste, thy early office know;
 Branch of beauteous laurel come
 Sweep Apollo's sacred dome,
 Cropt this temple's base beneath,
 Where th' immortal gardens breath,
 And eternal dews, that round
 Water the delicious ground,
 Bathe the myrtle's tresses fair.
 Lightly thus with constant care
 The pavement of the god I sweep,
 When o'er the Parnassian steep
 Flames the bright sun's mounting ray;
 This my task each rising day.

Son of Latona, Pæan, Pæan, hail:
 Never, O never may thy honours fail!

‘ A N T I S T R O P H E.

Gratefull is my task, who wait
 Serving, Phœbus, at thy gate:
 Honouring thus thy hallow'd shrine,
 Honour for the task is mine.
 Labouring with unwilling hands
 Me no mortal man commands:
 But, immortal gods, to you
 All my pleasing toil is due.
 Phœbus is to me a fire,
 Gratefull thoughts my soul inspire;
 Nurtur'd by thy bounty here
 Thee, Apollo, I revere;
 And thy name in this rich feat
 As a father's I repeat.

Son of Latona, Pæan, Pæan, hail:
 Never, O never may thy honours fail!

Now from this labour with the laurel bough
 I cease; and sprinkling from the golden vase
 The chaste drops which Castalia's fountain rolls,
 Bedew the pavement. Never may I quit
 This office to the god; or, if I quit it,
 Be it, good Fortune, at thy favouring call!
 But, see, the early birds have left their nests,
 And this way from Parnassus wing their flight.
 Come not, I charge you, near the battlements,
 Nor near the golden dome. Herald of Jove,

Strong though thy beak beyond the feather'd kind,
My bow shall reach thee. Tow'rd the altar, see,
A swan comes sailing : elsewhere wilt thou move
Thy scarlet-tinctur'd foot ? or from my bow
The lyre of Phœbus to thy notes attuned
Will not protect thee ; further stretch thy wings ;
Go, wanton, skim along the Delian lake,
Or thou wilt steep thy melody in blood.
Look, what strange bird comes onwards : wou'dst thou fix
Beneath the battlements thy straw-built nest ?
My singing bow shall drive thee hence ; begone,
Or to the banks of Alpheus, gulfy stream,
Or to the Isthmian grove ; there hatch thy young ;
Mar not these pendant ornaments, nor soil
The temple of the god : I would not kill you,
'Twere pity, for to mortal man you bear
The message of the gods ; yet my due task
Must be perform'd, and never will I cease
My service to the god, who nurtur'd me.'

From this specimen, had we read no other part, we should have been inclined to think Mr. Potter very capable of giving a good version of the old tragic poet.

At the end of the *Heraclidæ*, the last tragedy in this collection, there are also some good lines. These two passages, with some verses in two or three of the Chorusses excepted, this first volume of a Translation of Euripides by Mr. Potter, is, we will venture to pronounce, upon the whole, a very indifferent performance.

An Essay on Crimes and Punishments, with a View of, and Commentary upon Beccaria, Rousseau, Voltaire, Montesquieu, Fielding, and Blackstone. By M. Dawes. 8vo. 5s. Dilly.

THIS Essay is calculated to shew that crimes are the effects of a vicious education, idleness, vanity, effeminacy, and voluptuousness ; and that the hand of the legislator, is, upon some occasions, as violent as the hand of the robber and assassin. But though it cannot boast of being profound, Mr. Dawes, who either is, or affects to be a moralist, and appears not altogether unacquainted with the subject he has adopted, endeavours to compensate for this defect by many pertinent and strong remarks on the errors of our criminal jurisprudence. Thinking, nevertheless, as we do, that there is much room for the improvement of so deep a theme, we cannot help saying that it would have been better, if Mr. Dawes had com-
pressed

Pressed his observations within a smaller compass. We admit however that in controversial, or argumentative composition, some repetition is unavoidable; and as we understand that our author is a lawyer, we allow that it may be candid, in some degree, to excuse the superfluities of his language.

After enlarging, in a preface, on the subject of natural and civil liberty, and explaining, in an introduction, his ideas of the liberty of the mind, which he defends against all who have differed from, or misunderstood him, he enters formally on crimes. He opens his Essay with a chapter on the education and government of man; then proceeds to crimes, generally and specifically; defining in his progress the idea of criminal transgressions, and of particular injuries arising from the mutual intercourse of mankind, which he contends no punishment will repress while men are left to themselves either to 'choose, perhaps, false pursuits, for the sake of false honours or rewards, or to prosecute their ambition and sensuality at the risk of their felicity and the expence of their fellows.'

Mr. Dawes has taken great pains in the commentaries, which are scattered throughout his Essays, to overturn the sentiments of many able writers; introducing, in the course of his arguments, their particular assertions, the better to defeat them by his own. Nor has he been entirely unsuccessful; for, notwithstanding the exalted genius of a Rousseau, a Beccaria, and a Blackstone, he has repelled the doctrine of those great and good men with some force, particularly in regard to the punishment of death. After endeavouring to shew, that human actions are governed by philosophical necessity, and after defining justice, and the original constitution of crimes, he maintains that the power to punish, which, though inherent in all individuals, is by them transferred to the sovereign, ought not to exceed the limits of utility, or, in his own words, 'the greater happiness of the greater number;' and that legislators have no right to impose death as a punishment for offences of human institution, because their constituents have none themselves.

'Beccaria affirms, says Mr. Dawes, that the punishment of death is not authorized by any right; and that as a man has no right to kill himself, (meaning only no social right) he cannot transfer to others what he has not of himself. In this he may be civilly right, but considering that revelation goes farther, and absolutely points out death as a punishment of murder, his own consent gives way to the Divine law; and that, though socially, he cannot give to others a power to inflict it, he religiously must submit to it; notwithstanding what Beccaria says, apparently, but not really to the contrary, in denying that as suicide is forbidden,

bidden, no man can even for murder authorize another to do that by him, he must not socially or politically do by himself.

‘Rousseau has very properly explained the apparent error of Beccaria in this particular. Every man, says he, has an undoubted right to hazard his life for its preservation, and that he who would preserve his life at the expence of others, ought to risk it for their safety when it is necessary, as it is to prevent our falling by the hands of assassins, that we consent to die, on becoming such ourselves. Murder therefore calls for the punishment of death in every view of it, not only as a terror to others, but to destroy the murderer. It is impossible, however useful he may be made to the state, that his life can compensate for the loss of a member. The human heart detesting the act of murder, he would be a living object of horror to himself and others. Death therefore is a charitable punishment, and prevents at once all future torments of the murderer.’

It is plain Mr. Dawes is a necessarian, and as such condemns the punishment of death for offences of human institution. He admits no right in man to punish with death, but in cases where life has been taken away.

‘The punishment of death, he continues, which mankind consented to, or hazarded for the sake of life, and which is only in danger by murder, can extend to no other act, because their lives are concerned in no other. Robbery, forgery, or burglary, affect not our lives, but our property, the value of which, be it what it may, is not equal to life in the criminal, which, as he cannot consent to dispose of for the sake of preserving it, where it is not concerned, should not be taken from him.’

But Mr. Dawes did not consider that, when treating of suicide, and saying that ‘the faculties with which man is endowed are not less the work of God than matter and motion, and that all animals are left to their own prudence to conduct themselves,’ they consequently may act as they please: therefore, as they consent to death as a punishment for offences of human institution, they have no reason to complain of what they do themselves, which must be supposed proper, as they cannot exercise their faculties without having a right to do so, from God and nature.—It is true Mr. Dawes endeavours to answer this objection by adding,

‘If a man may kill himself for the good of his parents, his king, or his country, he may do it for his own, which is the only object when he consents that another shall do it by him on certain conditions. In one instance he consents to it that it may not be done, or doing it by another, it shall be done by him. In the other, when it is not worth preserving, but being a burthen he does no more than that by his own hands, which deserving by his consent on a breach of the conditions of society, will

will be imposed on him by another. It is to be remembered, that this is to be done for his own good, but except in the case of murder, it would be an evil, for there cannot, possibly be any good in the punishment of death for inferior offences, except to preserve a state from dissolution, a prince from falling into the hands of an enemy, or a family from destruction. All mankind, as Mr. Voltaire says, being exposed to the attempts of violence or perfidy, detest the crimes of which they may possibly be the victims; yet there is a compassion in the human heart, which makes them at the same time detest the cruelty of punishment, because sensible of the possibility, from the infirmity of human nature, that they may offend and form a part of the guilty, they feel for themselves in feeling for others, and regret that as they may be influenced by a like determination of mind to commit criminal actions, they will be punished for effects not in their power to restrain.'

Thus does Mr. Dawes reason against the punishment of death; and sir W. Blackstone having, in his Commentaries, declared, that he would not be understood to deny the right of the legislature in any country to enforce its own laws by the death of the transgressor; Mr. Dawes endeavours to refute him, by saying,

'If sir William Blackstone considered that the legislature resolved and carried their own will into execution, as the will of the whole community, it may be called a suicide of all for the sake of all; or a power to kill all, in order to preserve all; with this exception, according to Rousseau, that every man who plunges from the top of a house on fire, does it for his safety, not destruction, which he endeavours to avoid; or just as it is with every man who embarks in a ship, sensible of the possibility of a wreck, which he hopes to escape. But all this applies only to the case of murder; the preservation of life makes it right to hazard life for it; it is otherwise with property, which if hazarded to preserve it, as life for life, would be equally secure, and being invaded or lost, may possibly be restored specifically, or in value; if not, the death of the robber restores not the loss of the party robbed.'

Mr. Dawes then expatiates on the education of man, and inquires whether he be good or ill by nature. He considers idleness and irreligion as the root of crimes, and concurs with sir William Blackstone in preferring houses of labour and industry to the punishment of death, which, he says,

'Stamps indelible infamy, ignorance, and disgrace, on the sovereignty that ordains, and the power that executes it; and with those who have studied history and mankind, neither produces the good intended, nor lessens the quantity of crimes; for in proportion to its cruelty, though momentary, the guilty often go unpunished.'

unpunished. The certainty of a small punishment makes a deeper impression, and from its continuance holds out a superior terror to others, than the black, the dismal, and vindictive punishment of death.

Having shewn that no legislature can have a right to take away the life of a man for offences of human institution, Mr. Dawes contends, in warm rhetorical language, that the crime of rape should not be punished capitally. To a careless reader his arguments on this head would appear immoral. Certainly, fathers and brothers feel indignantly at an offence of this sort, on account of their wives, daughters, and sisters; and when perpetrated, as Mr. Dawes says, by violence, it is deserving a certain and exemplary punishment under death.

‘A ravisher, says Mr. Dawes, is not that horrible creature as is a murderer; he neither killed, nor intended to kill; his crime proceeded not from hatred or revenge, but the agonies of lust or concupiscence: in one, nature is distorted; in the other, she is only animated; tortured in the will and thirst of blood, by the one; fired and excited by the object in the other; both are inevitable, but *that* seeks enjoyment in death, *this* in the vigour of life; desire kindled in each the will to slay or enjoy, will be obeyed; it is above terror, and nothing but fetters or superior force can repel its being fulfilled? Is death then necessary for what nature inforces in her important operations? Can man consent to the loss of life as a punishment for his preservation, where it is not concerned? Shall death be arbitrarily imposed for actions, whose only guilt is their being natural? Or shall men lose their lives for the licentiousness of passions they cannot controul, but whose indulgence nature commands as a pleasure, while reason, unlike the forbearance of other acts, vainly echoes a retreat and parley as a pain?’

In regard to the woman, he says,

‘The woman suffering under such an act, if wise, will prefer her silence to revenge; she will, if she see the consequences of making it public, let her offender go free; she will forgive him for a violence which her endearments alone excited; and pity herself and him, in lamenting that they ever met; she will conceal it for the sake of her future character, welfare, and happiness, and never think of sacrificing these, by prosecuting her ravisher to conviction and death! Horrid thought indeed, in a tender mind, and suggested only in the brain of those, who forgetting themselves, or being below the injurious effects premised, resolve, through interest or disappointment, to pursue it, even to the destruction of a fellow-creature, which neither cleanses him of his imputed guilt, repairs the imagined injury, or terrifies others from following his example, under the same circumstances, and committing a rape; particularly when, as in him,

desire is whetted, importunity fails, passion encreases, opportunity is favourable, and natural force is employed to procure the certain effects of a certain cause in an ardent and outrageous mind. His purpose gratified, compunction is silent; no horrors torment him, because he is sensible of no crime; passion abated, reason steps in; but laments, and not condemns, that he obtained by force, what would have rendered his joy poignant, in proportion to a mutual acquiescence.

It is curious enough to observe with what alacrity Mr. Dawes screens himself from reproach for the freedom of his thoughts on the crime of rape, which he might otherwise be supposed to encourage, by substituting seduction as a much more effectual weapon than force, which he nevertheless thinks criminal.

‘ But it is not, says he, because seduction is preferable to force, that it should be altogether defended; it is morally criminal, and often proves more injurious in its effects, than the exertion of violence with which the same object of desire may be procured. To what but seduction are we to ascribe the condition of the many unhappy women who are doomed to sorrow, shame, and repentance; women, who listening to the voice of their seducers, have relied on man’s gratitude to pay them for their peace and honour sacrificed to him. Their wretchedness excites compassion; they carry in their hearts, notwithstanding they externally shine in pleasure, the sad testimony that nothing can make reparation for their innocence and virtue lost. Yet for this moral offence of seduction, the agent goes unpunished. His desires gratified, he flies from the injured woman, who had blessed him at the expence of herself; abandons her to the scorn of her sex and pity of his own. Punishment here operates on the innocent, who giving up all to love and him, suffers for what he alone is guilty of. Seduction therefore is morally as well as legally criminal, and entails more lasting misery on the seduced woman, in whom chastity was most amiable, but worse fortified, than if she had involuntarily but momentarily been subdued by force. Tears and anguish perpetually follow the former; revenge and sudden resentment against the latter will die away, and time erase them from the injured mind.’

On Theft and Robbery, we find little more than an explanation of the laws relating to them, except that property acquired by occupancy or otherwise, if lost, is better compensated for by labour and imprisonment than death, which is a profit to no man but the executioner.

But in regard to forgery, Mr. Dawes has accurately distinguished that a mere intent to complete an injury by it, not being injurious, is only a misdemeanor and not a crime.

After describing forgery, he says,

‘ The

The real and only crime of forgery, is the making or altering a writing to the prejudice or injury of another's property or right, and not the mere making or altering that writing. A man may make or alter a writing, and never let it escape him; he may exhibit it with intent only to impose on private opinion, as an intellectual fraud. All this is admitted by the law; but, say the lawyers, it is the utterance, or exhibition of it, with intent to defraud another of exclusive property, that raises the crime, as much as the success of it. If they would say, it raises the criminal intent, which if interrupted in its full career, would only be a misdemeanour, and not a capital crime, they would be more logically and truly accurate; but to maintain that a mere counterfeit deed, uttered ineffectually, is such a crime, as much so as if the intent of that counterfeit and utterance were fulfilled, is consolidating the ideas of perfect and imperfect actions, and indiscriminately punishing them alike; and also men, for what they either do or do not, contrary to the spirit of the law in the case of murder, the mere intent to commit which is not punishable at all; and contrary to all the laws of nature and reason.

Mr. Dawes is of opinion, that imprisonment, labour, confiscation, and banishment, would better answer the end of punishment; and that the power and measure of it in these instances are unquestionable. He explains himself on the principle of necessity, by which no human actions, when committed, can be otherwise than they are.

‘It is the connexion of cause and effect, says he, the minds of men and their actions, that make them what they are and will be.

‘The bulk of mankind are creatures of habit, and slaves to constituted evil by custom, which with them is a second nature. It is from hence that they supply the criminal court with business, and being generally governed by a depraved consideration and judgment, they fall into actions which are morally punishable. If it be asked, whether a man who did an act yesterday that he disapproves of to-day, cannot avoid doing the like to-morrow; it may be answered, that he freely may or may not;—he is at full liberty to do either, and if that determination remain in his mind till the morrow, and he have the same opportunity as yesterday, he will act accordingly and not otherwise; yet, in both cases will the action be inevitable, and as an effect immediately be connected with its cause, which is the determination. But how is the determination to be rightly directed? It is always, and in all cases, presumed to be so.—Experience then will render a man virtuous; it certainly tends to make him improve his judgment: yet so strong is present temptation over the weakness of a human being, that it drives away intermediate reflection, revives the determination of yesterday in his mind, and changes his resolution of to-day not to determine the like

to-morrow; but when to-morrow comes, his volition is the same, and he necessarily, but freely, acts as he acted yesterday. This is liberty and necessity, not fate or predestination, as some would ignorantly have it.'

Our author then takes a view of the criminal laws of England, and lamenting, with sir William Blackstone, the disuetude of Alfred's institution of decennaries, he observes,

'So particular a list of crimes as the provisions of the English laws are intended to prevent, convinces us, that there are few or no constituted evils but men will commit in spite of every penalty. There are some it is impossible they should not commit, and others to which they are led by the neglect of the magistrate; the destruction of Alfred's institution of decennaries and frank pledge, and the abuse of liberty in a country where the study of nature, which abounds with every object of human happiness, is either unthought of, or estranged from the mind by social, false, artificial, and deceptive views; from whence it follows, that what the rigorous and impatient hand of man contrives, in order to prevent the evils created by man, is frustrated by man's contrivance, who not being as studious in procuring obedience to his own laws, as he is violent in making them, must ever behold them broken by his fellows, which makes it indisputably necessary, that no punishment for offences of human shape should be inflicted but what is corporal and living.'

To his observations upon crimes and punishments, Mr Dawes has added a Discourse concerning Religion, in which he treats of the Deity and Revelation, of Scepticism and Faith, of Heresy and Toleration, and of Honour, Ambition, and Pride. This portion of his work does not appear to be sufficiently connected with the treatise which precedes it; and it is to be remarked in general, that the religious tenets of the author are scattered too profusely through every part of his performance. While he deserves commendation for his zeal for virtue and industry, and for the regard he testifies for the happiness of mankind, we are sorry that we cannot always adopt his opinions, either in what has a reference to theology, or to criminal jurisprudence. His work is often desultory; and, in our apprehension, he attempts many topics for which he was not prepared by a mature reflexion, or by intense study. In the texture of his piece he is negligent; his language is generally harsh and inelegant; and though we allow that he has advanced useful hints, and thoughts that merit attention, yet it cannot be said, that his book is intitled to be considered as a valuable, or an excellent, production.

An Essay on Defensive War, and a Constitutional Militia. 8vo.
4s. sewed. Evans, Strand.

WHEN we consider the critical situation in which the obstinate determinations of America, and the perfidy of France, have placed this nation; and that, at a very early period of the war, a royal proclamation announced the probability of invasion, it is impossible not to acknowledge the high importance of the subject of the work now before us. The period is still too pregnant with events for England to rest in security; and it is no doubt of the greatest moment and utility, that the inhabitants of a country thus circumstanced should be provided with some system of defence. In happier days we might have been allured with more delight into the flowery paths of poetic fancy; we might have been more pleased to enter on some philosophical research; or to comment on some improvement in commercial arts: but now the soldier's language becomes most eloquent, while we reflect that science unprotected must sink beneath the ravages of war; that poetry or philosophy may soften, but cannot prevent, these calamities; and that we should in vain interest ourselves for the advancement of arts, if commerce itself is to be a prey to conquest.

Full of these sentiments, it is easy to conceive the avidity with which we entered on this essay, and how deeply we felt the disappointment of being led, in a very few pages, into a labyrinth of perverted politics, and to find the old dishes of *increasing influence and diminished resources*, served up to us, when we expected more liberal fare. Tired out by the philippics of faction, this introduction foreboded no very pleasing intercourse with our author. However, the prospect brightened as we advanced, till, improving upon acquaintance, we derived much information, as well as satisfaction, from what promised so little of either.

The work is divided into five parts. The first of these, or the preliminary discourse, might with very little alteration, be prefixed to any factious performance on the side of opposition. After a short detail of the natural horror with which an invasion is thought of, the author relinquishes his subject, for the sake of entering into what he chuses to call a review of the present reign; that is to say, being enlisted under the banners of a party, he steps forth a volunteer champion, and thinks it necessary to fight their battles with those of his country. This curious narrative, however, by some accident, breaks off abruptly; a circumstance, which, at any rate, was lucky, and would have been more fortunate if it

had happened sooner, that we might have entered on the second chapter, which contains an Historic View of the Principles of Defensive War; calculated to prove, that all great invasions have miscarried, whenever the inhabitants have been prepared with a system of defence; and, on the contrary, that few have failed of success, however considerable the resources of a country might have been, if they were not timely called forth and judiciously employed. We are next presented with a review of the internal arrangements of England in former periods, extracted chiefly, it seems, from MSS. in the Museum. We can pardon in a soldier the not having disposed of these very methodically; indeed it might have been excused in any one, who had brought such interesting materials before the public, in the present situation of affairs. Queen Elizabeth's plan is held out as a perfect model of defensive operation; and the minutes of her council of war, and privy council, are inserted, together with a number of curious details contained in the instructions given to her officers and lord lieutenants, as well as in the private letters of her ministers. It is impossible to select any thing for our readers, where every part is worthy their attention. This chapter concludes with a digression on the study of history, which, if not otherwise censurable, has at least no more business in this work than the political prejudices of the author.

The succeeding section contains some General Ideas of Defence, and the Utility of Associations; wherein a plan similar to what was then adopted is brought more into detail, and adapted to the present times. The necessity of having entrenchments, and practising the different branches of field-fortification, is entered into; but notwithstanding the author is reported to have been bred an engineer, he has given us no particular constructions, which would have rendered this part of the work much more complete. The business of associations is here entered into, and most earnestly recommended to country gentlemen. Some instances are drawn from occurrences on the western coast, when the combined fleets visited it, to inculcate the importance of associating in time:

'For,' says he, if the yeomanry, the farmers, the husbandmen of the country, together with the tradesmen and mechanics of great towns, were trained to the useful parts of a soldier's employ, which, after all, contain nothing mysterious or intricate, our troops might extend their conquests on every side of the globe, and this nation remain in perfect security, competent to its own defence.'

And again,

Against

‘Against a nation properly and universally associated for its defence, the shallowest politician of an hostile state would hardly project an invasion. To level an attack immediately at the strongest side is too gross an error for the youngest soldier; and to land a body of troops in a country like this when arrayed, would be relinquishing all chance of equal conflict, with a certainty of incurring every possible military disadvantage, far from every source of supply for repairing the casual losses, or necessary expenditure of war. Whilst the inhabitants with armies ever recruiting, resources ever springing, and advantages ever increasing, would acquire strength and confidence every hour. Montesquieu indeed reports a saying, that “the English were never so easy to conquer as at home,” which he qualifies by agreeing that it only holds good in the case of her being exhausted by distant wars; and thus far it is an oracle to warn us against the dangers of our present situation, and points out the urgency of warding the blow, to which our wild heroics in America have exposed us. Great Britain, destitute of allies, kept at bay by her own colonies, and assailed by the most formidable confederacy, that ever threatened her dominion, has no army to look up to. That continent wherein the active valour of a Tarleton has been debased, hardly admired, never applauded; where Burgoyne with courage and with conduct was disgraced, and where ten thousand gallant undistinguished efforts have been consigned to perishable infamy. That fatal continent which not the most delirious sallies of the Swedish Charles could dream of conquering, has sacrificed an army, that in defence of this nation might have braved a world in arms. What then remains for our security but to array every citizen and defend ourselves.—Long e’er the art of subsidizing troops created a military system useful to commercial states, which made a merchandize of service, the nations round bore their own arms, and a man’s helmet fitted himself alone. Thus our ancestors were their own avengers, till civilization united to wealth, introduced a more commodious and in most respects a better plan; but if necessity obliges us to revert to antique customs, we shall console ourselves by the recollection that such have been practised with success, and need not abandon our hopes while we can serve ourselves.’

A chapter on the militia occupies the remainder of the book, and is the best essay we have seen upon the subject, containing many pertinent observations on their institution, discipline, dress, and other regulations, most of which might be usefully applied even to the army. The king of Prussia’s practice of sending his troops home in winter, is applauded; and the legality of ever removing the militia very distant, is strongly contested, with a knowledge of law not often found

in military men: the expediency also of this measure is no less controverted.

‘ Knowledge of the country, says he, is among the first and principal advantages which troops at home possess over an enemy. To shift every militia from its own coast, and bring strangers as little acquainted with it as with the coasts of Otaheite, is an ingenious contrivance for destroying this superiority, and reducing us to act upon terms equally unfavourable.’

The business of parade is treated with that contempt which officers of understanding have ever bestowed on it.

‘ The greatest skill in the smallest matters is the characteristic of modern tactics.’ And, ‘ If the purpose of the musket be to fire with precision and rapidity, might not these be practised at a target, with some propriety. To be well acquainted with the forte and foible of their own coasts; to judge the natural strength of posts, and the artificial modes of augmenting it, are at least as essential, as to have hats exactly in the same cock, and queues exactly the same length. But these notions are a sort of heresy in tactics, where serious debates have arisen, whether a soldier’s legs ought to be all white, or all black, or half of both, although neither signified three straws, or answered any end, except that of exciting disgust in every man of common understanding. Such however, are at present, important subjects; and a war of buttons, is carried on with more pertinacity, than any other object of the campaign.

‘ There is a maxim, which might safely be extended to armies in general, but is an incontrovertible axiom when applied to militia, this is, that all duty should be carried on with the least possible inconvenience, consistent with real utility. The mind employed in objects worthy its attention, will ever give it; but long trifled with, it retaliates, and trifles in its turn. So few useful points are to be obtained in a series of modern field days, that the minute portion of ore is hardly worth refining from its quantity of dross, nor do many possess the microscopic eye required, to seek it there. When an independant country gentleman, relinquishing his fortune and his ease, steps forth to inspire his tenants with patriotic animation, with what sensations can one endure a pert adjutant from the army, whispering an ignoramus colonel, (who conceives discipline depends upon it) that captain Such-a-one wears a scratch wig, when he ought to appear in a bob. In the name of wonder, cannot a plain honest Englishman, display the sterling energy of his character, without having it debased by soppery, and sophisticated by conceit? May not a glorious ardor impell a man to serve his country, although he possess no talents for the ton. The modish refinements of polite life, may not have reached the happier village, which flourished under his paternal magistracy; or perchance,
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the unconquerable spirit of Cressy and Agincourt, has rendered the stern soul of some modern Caractacus, impervious to their penetration. Hampden, and Sidney, were plain men, whose appearance, would now be as unfashionable as their tenets; and even Cromwell, no bad soldier in his day, would make a sorry figure at the Horse-Guards.'

Upon the whole, there can be no doubt of this system of defence being judicious, and perhaps, in itself, the best possible; but it will admit of debate, whether an inferior plan, more practicable, might not be preferable. Our objections arise from the difficulty of carrying it into execution, as the author might have learned from the stubborn opposition given to the ablest measures by himself, and his friends, that it is not easy to bring a whole nation into one way of thinking, however the exigencies of the times may call for unanimity.

An Appendix is subjoined, containing some of the state-papers referred to, in which the abstract of the lord lieutenants certificates for the Welch counties is cast up wrong; and the whole concludes with a compliment to the volunteers of Ireland. There is also a Preface, which informs us it was written in a camp, which may exculpate the author from the numerous errors of the press, as the language is otherwise correct, animated, and nervous, though extremely unequal. It is evidently the production of a man of abilities; and if he had contented himself with literary or professional applause, it would hardly have been refused to him. As for his political tenets, we shall only regret that they have been devoted to the purposes of a party.

The Elements of Military Arrangement; comprehending the Tactics, Exercise, Manœuvres, and Discipline of the British Infantry. 8vo. No Publisher's Name, or Price.

THERE are two great divisions of the military science. The first may be termed the art of war; and the second is distinguished by the appellation of military discipline. The former regards the operations against an enemy, and refers more immediately to the general of an army; the latter has a relation to the exercise, the formation, and the government of troops. Upon the first of these branches, which is by far the most important, the present work is altogether silent. The author confines himself to the last; and it is to be allowed, that he enters into descriptions which are minute and comprehensive.

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He commences his work with an analysis of an army, with the definition of a battalion, and with an account of the peace and war establishment of a regiment. He then points out the rank and duties of the different orders of men in a regiment, from the field officer to the private foldier. In the next place, he treats of the method of assembling a regiment for exercise, and of sizing the companies; and after having drawn up troops upon the parade, and having posted the companies, he explains the manner of telling off the battalion, and completing the files; of arranging the officers, serjeants, and drummers; and of sending for the colours and lodging them. Proceeding in his subject, he makes observations upon marching and wheeling; upon the manual and platoon exercise; and upon firings. The manœuvres for a company, for a battalion, and of forming columns, are the next objects which attract his attention. He passes from these topics to explain the business of a review, the incampment of infantry, the duty of a camp, the duty on a march and in quarters, and the discipline and government of a garrison. He then concludes his Treatise with remarks concerning military courts of judicature; in which he describes courts-martial, in general, and the constitution, power, and forms of regimental courts-martial, and of garrison-courts-martial.

We pretend not to be adepts in the military art; but we may be permitted to observe, that the author of this publication seems to be well informed upon the subjects which he examines; and that though he attains not to elegance of expression, he is clear and perspicuous. To those, accordingly, to whom his book is more particularly addressed, it may be useful. The following extract, from what he has said concerning courts-martial, may amuse our readers, and will afford them a specimen of his manner and ability.

‘ The members of a court-martial are sworn but once, though they try several different prisoners, as is the case with the judges in a court of law; but the jurors are sworn on every different trial.

‘ On the arraignment of a prisoner in a court of law he is obliged to hold up his hand at the bar; which is never practised at a court-martial, not even in the most capital cases. The crime is read by the judge-advocate, and the question put, Guilty or Not guilty? If the prisoner pleads not guilty, the trial goes on; but if he stands mute, or has any matter to plead either in abatement or bar of the charge, the cause of his standing mute, or the justness of those pleas, are first to be enquired into,

‘ When a prisoner stands mute, the court should proceed to enquire whether it be “*ex visitatione Dei*,” or of malice. When

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it is judged to happen from the former cause, they should proceed to examine all the evidences for and against the prisoner, to urge every matter he might offer in his defence, and give judgment accordingly. If the prisoner stands mute of malice, or answers indirectly or impertinently, he is at common law adjudged guilty of the crime, and is condemned to suffer "peine dure et forte," which punishment it should seem a court-martial has also power to inflict.

' After a prisoner has pleaded, and put himself upon his trial, he cannot be adjudged to stand mute from his subsequent silence; but the trial must proceed, and the like judgment be given as in other cases.

' All witnesses to be examined before the court, whether for the king or for the prisoner, must be sworn in court, in presence of all the members. The same laws of evidence obtain at courts martial as in the ordinary courts of law; the members of the court, the prosecutor and defendant have equally a right to question and cross-question the evidence.

' It is the practice of courts-martial, as well as of the courts of law, to procure two or more witnesses, if they can be had, to convict a prisoner—but when more cannot be found, one positive evidence as to facts, and indeed strong presumptive proof has been deemed sufficient to condemn a criminal, though he absolutely denies the fact alledged against him.

' No member of a court-martial can give evidence either for or against a prisoner.

' A prisoner before a court-martial is not allowed to make his defence by council, but may receive notes in court from council, or may, if he thinks proper, deliver his whole defence in writing. This indulgence of recurring to notes is likewise granted to the prosecutor and to all the witnesses.

' When the prisoner has finished his defence, the prosecutor may reply, but must not introduce any new matter, but keep strictly to the crime or crimes expressed in the charge, to which only the prisoner is to answer in his rejoinder.

' The proceedings of a court-martial are to be conducted with decency and solemnity, and any person using menacing words, signs, or gestures, in presence of a court-martial actually sitting, or causing any disorder or riot, so as to interrupt the proceedings, is liable to be punished at the discretion of the court-martial.

' No proceedings or trials can be carried on, but between the hours of eight in the morning, and three in the afternoon, except in cases where an immediate example is required.

' Should any doubt arise during the trial concerning any point of law, the court is to be cleared, that the members may argue and decide upon it, after taking the opinion of the judge-advocate, who is expected to be learned in the law.

' When

‘ When the evidence on both sides of the question is closed, and the prisoner has finished his rejoinder, the court must be cleared, in order that they may proceed to the sentence. The judge-advocate then sums up the evidence, and puts the question to the several members, beginning with the youngest, whether the prisoner be guilty or not guilty. If the prisoner be found guilty, the court proceeds to sentence him such punishment as is ordered to be inflicted by the articles of war.

‘ In a sentence of death it is necessary that at least two thirds of the members concur ; in inferior punishments, not extending to life or limb, a majority of the members is sufficient. The articles of war sometimes point out the express punishment for each crime, from which the court cannot vary, and sometimes it is left to the discretion of the court : but no court-martial can punish with death, unless where directed by the articles of war.

‘ Sometimes it will happen that the court are unanimous in their opinion, in which case the judge-advocate must not insert the word *unanimous* in the sentence, as that would be disclosing the opinion of every member, contrary to the tenor of his oath.

‘ The president signs the proceedings and sentence, which are laid before his majesty or the commander in chief that granted the warrant for the court to sit, whose approbation to the sentence is necessary ere it can be put in execution. Should he not approve of the sentence, it is in his power to order the court to sit again and revise their proceedings ; but no court-martial can be ordered to revise their proceedings above once, and even then they may adhere to their first sentence.

‘ Crimes against military law may be divided into capital and criminal offences, which correspond to felonies and misdemeanours.

‘ A prisoner tried for a capital crime may be acquitted of it as capital, and yet found guilty in an inferior degree, but cannot be found guilty of a crime of a different nature : in that case the sentence must expressly acquit the prisoner of the capital offence, while he is found guilty of the misdemeanor.

‘ The president and members of a court-martial should be cautious that their proceedings be conformable to the established laws of the realm, unless where they are authorized to deviate from them. For although there is no appeal from the sentence of a general court-martial, yet any person who conceives himself injured by their decision, may bring an action for damages against them in any of the king’s courts at Westminster, of whose power over the proceedings of court-martial there have been frequent instances : but should a verdict be given in favour of the defendants, or the plaintiff be nonsuited, the defendants are to recover their treble costs.

‘ A copy of the original proceedings of every general court-martial is to be sent to the office of judge-advocate-general, and there entered ; whence the persons tried may demand a copy
of

of the trial and sentence, within a certain limited time specified by act of parliament.

‘ Courts-martial are not to try officers or soldiers for offences which come within the cognizance of the civil courts, except where there are no civil courts of judicature established, as in Gibraltar, Minorca, and other garrisons abroad: in which places all persons guilty of felonies or misdemeanours are liable to be tried by a general court-martial, and punished with death or other penalty as the nature of offences may require.’

To his Treatise the author has added an Appendix, in which he details the regulations of honours that are to be paid by the infantry, by the foot-guards, and by the guards in the different garrisons in America. He also states the rank and precedence of the officers of the army and navy. He then enumerates the standing regulations concerning the duty and attendance of officers at home and abroad. From this subject he proceeds to mention the rules which are observed in the reviewing of regiments in foreign stations; and he finishes his Appendix by expressing the customs which take place with respect to the rank of officers, and the sale of commissions.

From a dedication to the earl of Harrington, which is prefixed to this performance, we learn that the author is Mr. Williamson. We presume that he belongs to the profession of arms; and he is candid enough to inform his reader, that beside the instruction he has derived from experience, he has been assisted by the system of Bland, and by the writings of major Young, Mr. Adye, and general Faucitt.

Essay on the Origin and Progress of Government. 8vo. 1s.
Cadell.

THE lively author of this ingenious tract fixes the origin of government in the will of God, for the happiness of mankind. He considers the human race as born for intercourse; and from scripture and reason he is convinced, that a family is the first rudiment of society. In infancy and youth he states the authority of the parent as necessary and absolute, because in these seasons the child is ignorant of good and evil. But when grown up into manhood, he imputes the habit of obedience to the parent to sentiments of hope and fear, gratitude and reverence. This he describes as the condition of society which existed in the patriarchal times; and he diverts himself with sir Robert Filmer, who contends that mankind cannot be free, because they are born in subjection to their pa-

parents, and because the father's authority descending to his eldest son, is indefeasible in him and his representatives.

'If lady Filmer, says he, had written a system, she would have devolved the authority upon the eldest daughter, as the mother's representative. Cain, however, being his father's eldest son, and having fine talents for government, began his reign with the murder of his only subject, his brother Abel. I am at a loss in thinking how sir Robert could reconcile his allegiance to the indefeasible representative of Cain, with his loyalty to Charles and James Stuart.'

In the patriarchal societies, the author conceives, that there would be frequent opportunities for wisdom and industry to operate their natural effects. Hence he accounts for distinctions and honours. In the course of time, he supposes, that divisions and disputes would arise; and that battles ensuing, it would happen that some eminent person who had distinguished himself by conquest, would assume the government of those whom he had humbled by his prowess. This would give a blow to the patriarchal state; and in its turn this petty domination would lead to the establishment of a monarchy. Many monarchs would spread themselves over a country; and the world, to use his language, would be divided between chiefs who would vary in their dignity from the rajahs of the East, to the lairds of the Western Islands of Scotland. Small monarchies he characterizes as peculiarly subject to jealousies and heart-burnings, and as deficient in the means of repelling an invader. Hence he infers that the people would interfere to give advice to their petty sovereigns; and that from the struggles between popular faction and the kingly prerogative, there would be produced extensive republics, or absolute monarchies, according as the victory would declare itself for the former or the latter. To the republican mode of government he expresses a predilection; yet he is not insensible of its defects; and from a deduction he has given of ancient and modern republics, it is to be gathered, that he founds his opinions on the sure basis of history.

'By the Grecian and the Roman republics, all the arts and sciences that could adorn, instruct, and protect mankind, and also policy, legislation, and morality, were carried to the highest perfection which human nature, unsupported by revelation, can attain. Cease then, ye would-be slaves, to detest freemen; cease, ye unworthy scholars, to reproach your masters.'

'Yet all these states had some radical evil or imperfection. The Phœnician republics were formed for commerce chiefly, Sparta for war in narrow limits, Athens not for duration in a state

state of lustre, and the Roman republic for the conquest of the world. The balance was so ill adjusted between the orders of the Roman state, that the weight of war was always necessary to be thrown into one or the other scale, to preserve the balance in equilibrio, and maintain the public tranquillity; and foreign war being at an end, by there being no enemies left, ambition had no other food than civil dissensions, and the riches and honours which seemed to lie common to all, and to which every bold spirit asserted his right, by every means the most pernicious and destructive to the public tranquillity.

‘ Republics are of an elastic nature: while compressed, their resistance is prodigious, and their virtues great; but a state of compression can only be comparative felicity and perfection. There is a very great and inherent imperfection in all republics. If small, they want defensive powers; if larger, tranquillity. They may subsist in miniature, as a nation of husbandmen, or shepherds, as the Arcadians; or of commerce, as some of the petty Grecians, and in later ages, of the Italian republics; but the subjects, exclusively of the danger of foreign enemies, necessarily fall short of the dignity of human nature: little cares, produce little minds.

‘ A great democratical republic, like Carthage in its latter days, is an hideous many-headed monster: an aristocracy (abating jealousy) may have, at times, a torpid tranquillity within; but it is eternally on the verge of being overturned by some high-minded spirit, or of being shattered into a democracy soon ending in tyranny.

‘ It is worthy observation, that the Venetian nobles, having within these few years become odious to their subjects, were seduced so far as to abolish the council of Ten, whose care was to watch the conduct of the nobles, and also to protect the citizens; and have, notwithstanding their usual jealousy, appointed three heads of the great families, to new-model and settle the republic, which we may be sure, they will not think themselves able to do in one day.

‘ Progression is the natural state of all uncompounded republics, large enough to defend themselves. Thus each of them is a natural enemy to the rest of mankind, and fails in the observance of the great command of the Creator, peace and good will to men. Or else they endeavour to enervate and deprave the minds and debauch the manners and morals of the subject, which is well known to be the grand engine of government at Venice, the only great uncompounded republic of these times.

‘ The Swiss Cantons are the most perfect known model of a great compounded republic, consisting of a number of smaller republics; independent, except as united, by a federal union, for their mutual defence in war and tranquillity in peace. These states shew that the Roman Catholic religion is capable, in wise hands, of being modelled to liberty, even that of a democracy; as our neighbouring kingdom of Scotland gives a proof, if one could

could be thought wanting, that the Presbyterian religion will bear at least a limited monarch.

Perhaps the sun sees few men, who enjoy greater liberty, with more virtue, and in greater plenty the necessaries and conveniences of life, than the inhabitants of the smaller Swiss Cantons, who are, for the most part, Papists.

In many of the larger cantons, aristocracy and corruption have taken firm hold, and the ease of the subject depends too much upon the particular virtue of the greater families: and upon the whole, the happiness of Switzerland arises, perhaps, almost as much from its situation as its form of government; both which, however, seem to agree so well together, that it may be a doubt, whether the introduction of even the British constitution would be an improvement.

Holland, perhaps, cannot, of late at least, be called a republic: it is rather a vast trading company, governed by an assembly of many directors, over which presides an hereditary chairman.

Most republics mentioned in history have ended in becoming members of a despotic monarchy; which is uncontrouled authority in every part of an empire, vested in, and exercised by a multitude of slaves without principle or knowledge, and appointed mediately or immediately by one person, the most ignorant, the most profligate, and the most wretched in the empire. The tyrant of a little state, may, if he pleases, not be a stranger to his subjects, and may know whom to trust; and those whom he has trusted may be kept under his eye. The despot of a great empire, being a stranger to infinitely the larger part of those to whom his caprice is a law, governs subjects whom he fears, by men whom he hates, and destroys his own family whom he both fears and hates.

Despotism mitigated, is absolute monarchy, of which, unreserved submission, respect, and affection for the person and family of the monarch, are the very soul. Extreme injury and injustice to individuals are the price which must readily and frequently be paid for public tranquillity. The chain of obedience which links the subject to the throne being once broken, is with great difficulty joined together. In France, perhaps the mildest of absolute governments, no less virtues and abilities than those of Henry the Fourth were required to reduce the nation to quiet; and for fifty years after his death the kingdom was almost incessantly in arms. Charles the Ninth having given his people the example of an assassination, his two immediate successors died by the hands of assassins. Let princes who wish to be absolute, or to govern by any other constitution than the English, reflect that within the last twenty-five years, an emperor of Russia was murdered; three kings, those of France, Portugal and Poland, were wounded by assassins; the kings of Spain and Denmark have seen the guards and their palaces attacked; and a queen of Denmark—Let them reflect and tremble.

After

After delivering his sentiments concerning free and absolute states, the author sketches out a picture of the English constitution, in which he adopts the highest language of panegyric. He affirms that the English constitution is calculated for maintaining internal tranquillity in the same degree with an absolute monarchy; that to a foreign enemy it is as terrible as a republic; and that it is fitted to excel alike in arms and arts, science and commerce. We are not disposed to throw a shade upon a picture so flattering: yet as the English constitution has not of late produced those beneficial and splendid advantages which are supposed to be connected with it, the author ought not, we imagine, to have waved an inquiry into this apparent degeneracy, and into the evils which now press upon us from every quarter.

The author deserves commendation for the freedom with which he expresses himself. His language is strong, and gives a faithful impression of his mind. He is not, however, intitled to the praise of elegance; and he sometimes condescends to be witty in a puny fashion. In the following passage he unexpectedly introduces an allusion to an unfortunate lady, whose connection with an unpopular minister is sufficiently understood.

‘Absolute monarchy is, in fact, a dominion of favourites, and if stolen in upon us, the future Marlboroughs and Rockinghams, must take care to stand well in the judgment of the favourite’s lacquies; and Blakes, Ansons, and Howes, must endeavour to be in the good graces of the *Rays* of the board of admiralty.’

In another part of his performance, after having chastised the venality of those writers of Scotland who are ambitious of being the advocates of tyranny, he is merry at the expence of the Scottish nation.

‘Much encouragement has been given by administration to writers who had no one excellence to recommend them, except being born north of the Tweed, and misrepresenting the patriots who brought about the revolution, and the very principles of it. I hope, however, some English genius will rise, and, vindicating the honour of his forefathers and his country, use his utmost endeavours, like another Adhelmus, (mentioned by Gulielmus Malmshuriensis) “ut perfecti ingenii lima eraderetur Scabredo Scotica.”’

On the Longitude: in a Letter to the Honourable the Commissioners of that Board; containing Remarks on the Accounts given of a Clock at Manheim, and that of a Pocket Chronometer at Greenwich: both made by Mr. John Arnold. 4to. 2s. 6d. Robinson.

TO hold out a shew of amity and peace, when the most violent hostilities are secretly intended, is a manœuvre frequently practised both in the art military and the art literary; and, in each of them, has sometimes been attended with success, but oftener with miscarriage and disappointment.

The author of the pamphlet before us fights under these colours; and, whilst he professes the most perfect candour and impartiality, attacks the artist, whose work he is examining, with the utmost vigilance, in every quarter where he seems to be vulnerable.

But it is not only Mr. Arnold who is thus vigorously assaulted, Dr. Maskelyne, and several other characters, of considerable eminence, are brought into the action; and though they are but slightly wounded, are treated with a roughness and incivility, which, we apprehend, will make them wish they had been out of the engagement.

What could lead the author to be so unmercifully severe upon Mr. Arnold's inventions, it will not, perhaps, be very easy to determine. But, be it what it may, a more cool and liberal discussion of their merits, would certainly have answered his purpose much better, and intitled him to a greater share of attention and approbation. When truth alone is concerned, no invidious and ill-natured considerations should ever take place; or private anecdotes be brought in to bias the mind, and mislead the judgment.

Amongst several other matters of this kind, we are told, in p. 7, 'that about a year or two ago Mr. Arnold attended as a witness in Westminster-Hall against breaking the patent for Mr. Kentish's watches; and being called on, he began to expatiate on the most trivial part, the advantage of the dial-plate being decimally divided; but being checked by the court with a question to explain what a decimal was, he was unable to give any satisfactory information, and withdrew; whilst Mr. Cumming delivered his evidence with so much clearness and sound judgment, that it drew the peculiar attention of lord Mansfield to him; and the court paid such deference to his powerful evidence, that the patent was broken on the strength of it. This can leave but little doubt how well qualified Mr. Arnold must be in the theory of his business, and in the decimal computations of the going of his chro-

chronometers, even to the hundredth part of a second; nor do I believe he is capable of computing the true proportion of a wheel and pinion from any requisite data.

Whether this be true or false, it concerns not the public to know; for it is certain that there have been many excellent mechanics, and even men of real science, who were but ill qualified to give powerful evidence, in a court of justice, concerning the niceties of mathematical definitions. Mr. Harrison, whose great merit, as an artist, is universally acknowledged, was, we believe, but little acquainted with mathematical theories, and yet his time-keepers were considered as so ingenious and accurate as to procure him the first parliamentary reward of 20,000*l*. Even Mr. Cumming himself, who seems in general to be our author's favourite, is represented by him as no great adept in this business; for he asserts 'that more than one half of what he (Mr. Cumming) has advanced in his treatise on clock-work, is as useless and erroneous, as the adopted principles of Mr. Arnold are unpromising.'

From these, and many other declarations of the same nature, which are indiscriminately levelled at Mr. Arnold, and almost every other artist, who has engaged in this business, it may be supposed that the author is himself a competitor for the second reward, and has some machine of his own to propose, which is more certainly to be depended upon. But this supposition he has taken care to guard against, by the following caveat. 'I wish not to detract from the worth of any person, and sincerely desire to give every merit its proper due, on whomsoever it may fall. And I positively disclaim against myself being any working mechanic, or ever being in that way, more than spending a few leisure hours in the art, merely for my own amusement, and that without any kind of instruction; so that it cannot possibly be supposed that I have any interest of my own to serve. No, truth alone is the sole object of my wishes; nor would my pen have ever scrawled on this topic, had the pamphlet before me been written only with an ordinary share of modesty and truth.'

But notwithstanding these positive assertions, with respect to his having no immediate purpose of his own to answer by this publication; it is not impossible but there might be some secondary motives, of not much less force, which have had considerable influence, upon this occasion. And this is in some measure apparent, from the following singular manœuvre. After declaiming against the 'ignorance and partial prejudices' of Dr. Maskelyne and Mr. Arnold, in applying rubies to the pallets and pivot holes of the swing-wheel to the clock at Greenwich,

wich, upon the principle of Mr. Graham's escapement, he asserts 'that a small spring clock, with a short pendulum, consisting of a single rod, undivided ball, and steel pallets, can be made to go equal, if not superior to either of the clocks at Greenwich or Manheim, with all their esteemed improvements. And I will venture, says he, to risque all the reputation of a young watch-maker in executing it; though he does not seem to have yet had a spirit and opportunity of acquainting the world with his talents. If I recollect right, his name is Wild, about No. 30, Frith-street, Soho.'

The author next proceeds to examine more particularly the principles of Mr. Arnold's chronometers; and, after condemning almost every one of them, attacks, with equal severity, his method of estimating their rate of going, and the rise and fall of the barometer and thermometer. But, in this part of his work he has evidently mistaken the subject; for his objections do not more affect Mr. Arnold than all other observers whatever, who make use of the well-known method of taking the mean of a number of observations as the true criterion, or standard measure, by which they are all to be estimated.

In all these cases it is supposed there are certain limits between which all the errors may fall; and that there is nothing in the nature or construction of the instrument, whereby they are made to tend the same way; but that the chances for their happening in excess or defect, are either accurately or nearly the same.

His example, therefore, of a person going from London to York, by a very irregular mode of travelling, is nothing to the purpose; because the number of miles he goes each day is a matter of choice, and not of chance, and is no way applicable to a watch, or any other mechanical contrivance. Mr. T. Simpson, in his *Miscellaneous Tracts*, has set this matter in the clearest light; and to this excellent treatise we would refer the author, for a farther consideration of the subject.

After all, it must be confessed that this writer is not destitute of acuteness and penetration; and, there are several things, in different parts of his pamphlet, which deserve some consideration.—He has taken many liberties with an artist who has long stood high in the opinion of the public; whilst, at the same time, he declares he has no wish to injure him in his profession. How these two contradictory circumstances can be reconciled, must be left to the parties themselves to determine!

Election Cases, determined during the first Session of the fifteenth Parliament of Great Britain, by Committees of the House of Commons, appointed by Virtue of Stat. 10 Geo. III. reported by John Philipps, Barrister of the Inner Temple. Vol. I. 8vo. 5s. boards. Cadell.

SINCE the determination of controverted elections has been established upon a more judicial basis than formerly, an accurate recital of such cases cannot fail of proving extremely useful, both to the gentlemen of the law, and to those who are of the committee. A collection of this kind was published a few years ago by Mr. Douglas; and that gentleman having declined the farther prosecution of controverted elections, we are glad to see the subject continued by one of the same profession, and who is so well qualified for the undertaking as Mr. Philipps appears to be.

The first of these cases is that of the election for Ayrshire; in which the sitting member was major Montgomery, and the petitioner, sir Adam Ferguson, in whose favour the contest was decided. In this case occur several particulars relative to the municipal laws of Scotland; which, though new to an English counsel, are recited by Mr. Philipps with great perspicuity and precision.

The second case is that of the borough of Sudbury, for which the sitting members were sir Patrick Blake, and Mr. Crespigny; and the petitioner sir James Marriott. In this case, the counsel for the petitioner proposed to disqualify several persons on different accounts; first, for having received charities, called Cole's and King's charities; for having received parish relief before and after the election, but not within twelvemonths preceding the election; for being felons convicted; for being admitted to the freedom without title; for being infants; and for having received parish-alms within the year. In the recital of this controversy, we meet with ingenious reasoning, between the counsel on the opposite sides, concerning the propriety of allowing those who have received parish-alms to vote at elections; but it appears, that, upon this point, the committee came to no resolution.

One of the questions agitated in this case was, whether a person who had laid a wager of about forty pounds on the event of the petition, was competent to give evidence in the cause? The following were the arguments used by the counsel on this occasion.

• The counsel for the sitting member objected to his testimony, "as his mind must be under a very undue bias.—He had wagered a sum of money that must be very considerable to a person

in his situation; and both the election and wager might depend upon his testimony.—This is a very different case from that of a person who is a stranger, or who has no immediate concern with the election, and who happens to lay a sum of money upon the event of the petition, at a time when he had no apprehensions that his testimony would be required.—The witness is a voter, and an active friend of the petitioner; he is resident in Sudbury, and must have known that he was to give evidence. This is also very different from the case of a person who stakes a sum of money with a view of rendering himself incompetent to give evidence.—This objection was made in the Gloucestershire case, and the committee were of opinion that it was good; but the parties foreseeing that much inconvenience might arise from it to both sides, agreed to wave it.”

‘The counsel on the other side contended, “that the objection had no weight:—that it had been frequently made in the courts below, but without effect.—It was urged in chief justice Holt’s time; but he over-ruled it, upon this solid principle, “That a person doing wrong himself shall not injure an innocent man, by depriving him of the benefit of his testimony.” It may be very improper for witnesses to lay wagers: the present wager may be improper, but what has the petitioner to do with it? if such objections were countenanced, it would open a door to collusion and fraud; unwary persons would, unsuspectingly, be entrapped to lay wagers, and dishonest men would lay wagers, to be rendered incompetent to give their testimony.’

The committee resolved, that the witness should give evidence.

The next recited, is the case of the borough of Milborne-Port, in the county of Somerset. The sitting members were Mr. Medlycott, and Mr. Townson; and the petitioner, Mr. Temple Luttrell; but the election was determined in favour of the two first.

The last case mentioned in this volume is that of the borough of Lyme-Regis, in the county of Dorset. The sitting members were Mr. Fane and Mr. Michel; and the petitioners, Mr. Harford and Mr. Darell. The ground of the petition was, that the precept for the election was delivered by the sheriff of the county of Dorset, to Mr. Coade, then mayor of Lyme, and returning officer: that the petitioners had a majority of legal votes, and were declared, and returned, by Mr. Coade, as duly elected: but that the sheriff had thought proper to annex to the precept another return, made by some person who had no right so to do; by which Mess. Fane and Michel were declared duly elected. This case was, by the committee, determined in favour of the sitting members.

As there occur in these several cases many points of law, relative to the privilege of voting, a collection of this kind must

must greatly facilitate the determination of similar cases; and that the present may have that effect, Mr. Philipps appears to have endeavoured, through the whole, with the most laudable attention.

Sacred Dramas: chiefly intended for young Persons: the Subjects taken from the Bible. To which is added, Sensibility, a Poem. 8vo. 5s. Cadell.

IN an age when wit, genius, and learning, too often conspire to promote the cause of fashionable folly, vice, and infidelity, we are happy to find an advocate for virtue, and religion, possessed of acknowledged merit and abilities, stepping forth to adorn sacred truths, and recommend to tender and flexible minds the study and admiration of holy writ. The Dramas here exhibited by the amiable Miss More, are extremely well calculated to answer this laudable purpose, and so well executed, as, whilst they give us the highest opinion of her as a good and pious Christian, by no means degrade or disgrace her as a writer and a poet. The language of Scripture is, in general, (as in the course of our critical labours we have had frequent occasion to remark) too sublime to receive any additional beauties from any modern paraphrase, or elucidation; our author has therefore, with uncommon judgment and sagacity, selected from the sacred writings some of those passages and narrations which are most susceptible of ornament and illustration, and given a dramatic turn to such histories as seemed most proper to awaken attention. The subjects which she has chosen are Moses in the Bullrushes, David and Goliath, Belshazzar, Daniel, and Hezekiah; in every one of these the incidents are related with simplicity, the verses are harmonious, and the characters well delineated and sustained. Miss More, sensible that she stood on holy ground, has proceeded with becoming care and caution; and, as she informs us in her preface, seldom ventured to introduce any persons of her own creation; the very terms of act and scene are purposely avoided, because she was unwilling to call the attention of the reader to her deficiencies in critical exactness. With regard to this point, our modest author has, perhaps, carried her diffidence too far, as the regular division of these sacred dramas into acts and scenes, would have heightened their beauty and propriety, and, at the same time, have rendered this agreeable mode of instruction more attractive: as they stand, however, at present, they are extremely pleasing and pathetic.—The following extract from the Introduction to this work, may sufficiently convince our readers,

O 4

that

that Miss More is perfectly adequate to the task she has undertaken.

‘ O let me mourn
That heav’n-descended song shou’d e’er forget
Its sacred dignity and high descent ;
Shou’d e’er so far its origin debase,
To spread corruption’s bane, to lull the bad
With flattery’s opiate strain ; to taint the heart
Of innocence, and silently infuse
Delicious poison, whose insidious charm
Feeds the sick mind, and fondly ministers
Unwholesome pleasure to the fever’d taste ;
While its fell venom, with malignant pow’r,
Strikes at the root of virtue, with’ring all
Her vital energy. Oh ! for some balm
Of sov’reign pow’r to raise the drooping muse
To all the health of virtue ! to infuse
A gen’rous warmth, to rouse an holy pride,
And give her high conceptions of herself !

‘ For me, eternal Spirit ! let thy word
My path illumine ! O thou compassionate God !
Thou know’st our frame, thou know’st we are but dust.
From dust a seraph’s zeal thou wilt not ask,
An angel’s purity. Oh ! as I strive,
Tho’ with a feeble voice and flagging wing,
A glowing heart, but pow’rless hand, to tell
The faith of favour’d man to heav’n ; to trace
The ways inscrutable of heav’n to man ;
May I, by thy celestial guidance led,
Fix deeper in my heart the truths I sing !’

These lines breathe a spirit of piety and devotion, expressed in elegant and harmonious numbers. The story of Moses in the Bulrushes abounds in incidents that are interesting and pathetic, which Miss More has managed with peculiar address. The following conclusion of that subject is truly dramatic, where the discovery is made by Moses’s mother of her child being taken into the house of Pharaoh.

‘ Enter Jochèbed.

‘ I’ve almost reach’d the place—with cautious steps
I must approach to where the ark is laid,
Lest from the royal gardens any spy me.
—Poor babe ! e’er this the pressing calls of hunger
Have broke thy short repose ; the chilling waves,
Perhaps, have drench’d thy little shiv’ring limbs.
What—what must he have suffer’d !—No one sees me :
But soft, does no one listen ?—Ah ! how hard,
How very hard for fondness to be prudent !
Now is the moment, to embrace and feed him. [*She looks out,*
Where’s

Where's Miriam? she has left her little charge,
Perhaps through fear, perhaps she was detected.
How wild is thought! how terrible conjecture!
A mother's fondness frames a thousand fears,
And shapes unreal evils into being.

[She looks towards the river.]

Ah me! where is he? soul-distracting sight!
He is not there—he's lost, he's gone, he's drown'd!
Toss'd by each beating surge my infant floats;
Cold, cold and wat'ry is thy grave, my child!
O no—I see the ark—Transporting sight!

[She goes towards it.]

What do I see? Alas, the ark is empty!
The casket's left, the precious gem is gone!
You spar'd him, pitying spirits of the deep!
But vain your mercy; some insatiate beast,
Cruel as Pharaoh, took the life you spar'd—
And I shall never, never see him more!

Enter Miriam.

Joc. Come, and lament with me thy brother's loss!

Mir. Come, and adore with me the God of Jacob!

Joc. Miriam—the child is dead!

Mir.

He lives, he lives!

Joc. Impossible: Oh! do not mock my grief!
See'st thou that empty vessel?

Mir.

From that vessel

Th' Egyptian princess took him.

Joc.

Pharaoh's daughter?

Then still he will be slain.

Mir.

His life is safe,

For know, she means to rear him as her own.

Joc. To God the Lord, the glory be ascrib'd!

[Falls on her knees in rapture.]

Oh magnified for ever be thy might,
Who can'st plant mercy in a Heathen's heart,
And from the depth of evil bring forth good! *[She rises.]*

Mir. O blest event, beyond our warmest hopes!

Joc. What! shall my son be nurtur'd in a court,

In princely grandeur bred? taught every art,

And every wond'rous science Egypt knows?

Yet ah; I tremble, Miriam; shou'd he learn,

With Egypt's polish'd arts, her baneful faith!

O worse exchange for death! Yes, shou'd he learn

In yon' proud palace to disown his hand

Who thus has sav'd him: shou'd he e'er embrace,

(As sure he will, if bred in Pharaoh's court)

The gross idolatries which Egypt owns,

Her graven images, her brutish gods:

The

Then shall I wish he had not been preserv'd,
To shame his fathers, and deny his faith.

Mir. Then, to dispel thy fears, and crown thy joy,
Hear farther wonders—Know, the gen'rous princess
To thy own care thy darling child commits.

Joc. Speak, while my joy will give me leave to listen!

Mir. By her commission'd, thou behold'st me here,
To seek a matron of the Hebrew race
To nurse him; thou, my mother, art that matron.—
I said, I knew thee well; that thou would'st rear him
Ev'n with a mother's fondness; she who bare him
(I told the princess) could not love him more.

Joc. Fountain of mercy! whose pervading eye
Beholds the heart, and sees what passes there,
Accept my thoughts for thanks! I have no words—
How poor were human language to express
My gratitude, my wonder, and my joy!

Mir. Yes, thou shalt pour into his infant mind
The purest precepts of the purest faith.

Joc. O! I will fill his tender soul with virtue,
And warm his bosom with devotion's flame!
Aid me, celestial spirit! with thy grace,
And be my labours with thy influence crown'd:
Without it they were vain. Then, then, my Miriam,
When he is furnish'd, 'gainst the evil day,
With God's whole armour, girt with sacred truth,
And as a breast-plate, wearing righteousness,
Arm'd with the spirit of God, the shield of faith,
And with the helmet of salvation crown'd,
Inur'd to watching and dispos'd to pray'r;
Then may I send him to a dangerous court,
And safely trust him in a perilous world,
Too full of tempting snares and fond delusions!

Mir. May bounteous heav'n thy pious cares reward!

Joc. O Amram! O my husband! when thou com'st,
Wearied at night, to rest thee from the toils
Impos'd by haughty Pharaoh; what a tale
Have I to tell thee! yes—thy darling son
Was lost, and is restor'd; was dead, and lives!

Mir. How joyful shall we spend the live-long night
In praises to Jehovah; who thus mocks
All human foresight, and converts the means
Of seeming ruin into great deliverance!

Joc. Had not my child been doom'd to such strange perils,
As a fond mother trembles to recall;
He had not been preserv'd.

Mir. And mark still farther:
Had he been sav'd by any other hand,
He had been still expos'd to equal ruin.

Joc.

Joc. Then let us join to bless the hand of heaven,
That this poor outcast of the house of Israel,
Condemn'd to die by Pharaoh, kept in secret
By my advent'rous fondness ; then expos'd
Ev'n by that very fondness which preserv'd him,
Is now, to fill the wondrous round of mercy,
Preserv'd from perishing by Pharaoh's daughter,
Sav'd by the very hand which sought to crush him !

Wife and unsearchable are all thy ways,
Thou God of mercies !—lead me to my child !

David and Goliath, though rather an unpleasing subject, is well managed, particularly with regard to the simplicity of David's pastoral character, in the beginning of it, which is well supported : this drama is, however, too long : the Belshazzar is well written throughout, and the speech of Daniel, at the close of it, remarkably beautiful :

Well have you borne affliction, men of Judah !
Well have sustain'd your portion of distress ;
And, unrepining, drank the bitter dregs
Of adverse fortune ! Happier days await you.

O guard against the perils of success !
Prosperity dissolves the yielding soul,
And the bright sun of shining fortune melts
The firmest virtue down. Beware, my friends,
Be greatly cautious of prosperity !
Defend your sliding hearts ; and, trembling, think
How those who buffeted affliction's waves
With vig'rous virtue, sunk in pleasure's calm,
He, who of special grace had been allow'd
To rear the hallow'd fane to Israel's God,
By wealth corrupted, and by ease debauch'd,
Forsook the God to whom he rais'd the fane,
And, sunk in sensual sloth, consum'd his days,
In vile idolatrous rites !—Nor think, my sons,
That virtue in sequester'd solitude
Is always found. Within the inmost soul
The hidden tempter lurks ; nor less betrays,
In the still, seeming safety of retreat,
Than where the treach'rous world delusive smiles,
Who thinks himself secure is half undone ;
For sin, unwatch'd, may reach the sanctuary :
No place preserves us from it. Righteous Lot
Stemm'd the strong current of corruption's tide,
Ev'n in polluted Sodom ; safe he liv'd,
While circumspective Virtue's watchful eye
Was anxiously awake : but in the shade,
Far from the threat'ning perils which alarm
With visible temptation, secret sin
Ensnar'd him ; in security he fell.

Daniel,

Daniel, with the reflections on king Hezekiah, contains many passages which would not disgrace some of our best writers; but we will not anticipate the pleasure which our readers must feel in the perusal of this excellent performance.

We see no reason, why in an enlightened age, which seems fond of every improvement, we should not enrich our stage by adopting, as the French have long since done, the SACRED DRAMA, which, with the advantage of good performers, dress, scenery, and chorusses well adapted, might form a new species of entertainment, much more rational than the present dull exhibition of oratorios; they might at least be produced in Lent with much more propriety than Alexander's Feast, Acis and Galatea, &c. which, for what reason we know not, are annually produced at the theatre in this solemn season. An innovation of this kind, we are ready to acknowledge, would require proper persons to regulate and supervise the whole; and to such ingenious and sensible dramatists as Miss More, we might safely trust their execution.

Essays, addressed to Young Married Women. By Mrs. Griffith. Small 8vo. 2s. 6d. sewed. Cadell.

MRS. Griffith, the author of these Essays, is a serious, instructive, and respectable writer; and though she has not that brilliancy of style, and warmth of imagination, which some of her female rivals in literature seem to possess, generally makes her readers ample amends by her strenuous endeavours to support the cause of truth and virtue, and to instil into the minds of her young country-women that love of decency, and regard to moral character, which alone can secure universal esteem and approbation. In the performance before us, she gives some very sensible and judicious advice to young married women, under the several heads of Religion, Conjugal Affection, Temper, Neatness, Domestic Amusement, Friendship, Parental and Filial Affection, and Oeconomy; under each of these articles, which are of the highest consequence in the married state, we meet with many excellent observations founded on good sense and experience; as will appear from the following short specimen of our ingenious author's style and manner.

DOMESTIC AMUSEMENT.

'Variety is, in general, the very essence of amusement. How then is it possible to fix an idea which exists but in change? or how define a term, the meaning of which may be understood so differently by different persons?

'Yet

‘ Yet still every human mind requires relaxation, and amusement will be sought, and should be found, by persons of every condition in life. Those whom Providence has placed in elevated situations of rank or fortune, have undoubtedly an infinite advantage over their inferiors, in this article, as a proper and liberal education must have afforded them an early taste for two of the most elegant amusements that can be enjoyed, namely, reading and music. Whoever has felt the charms of these delightful avocations, will never be subject to that miserable complaint called ennui, nor lament the want of company or employment for a few hours in any part of a short day, for such the longest will seem to those who can so well employ it.

‘ Drawing and painting are also delightful resources to those whom favouring genius has led to such sweet arts; but talents for these are rare, and those who are so peculiarly gifted, should be particularly grateful for such rare endowments.

‘ But besides these inexhaustible funds of rational amusement, there are still an infinite number of minor resources, which may afford us occupations sufficient to combat the tediousness of life, even supposing it to be passed in solitude. The great variety of needle-works, which the ingenious women of other countries, as well as of our own, have invented, will furnish us with constant and amusing employment; and though our labours of the loom may not equal a Minerva’s, or an Aylesbury’s, yet if they unbend the mind by fixing its attention on the progress of any elegant or imitative art, they answer the purpose of domestic amusement; and when the higher duties of our situation do not call forth our exertion, we may feel the satisfaction of knowing that we are, at least, innocently employed.

While under the influence of this calm sentiment, we shall be less apt to rush into the torrent of dissipation, where conjugal happiness is too frequently lost, or, at least, endangered, by the poisonous gales of flattery, which, though breathed from coxcombs whom we may in our hearts despise, will in some sort render us despicable; for no woman listens to adulation whose vanity is not flattered by it.

‘ But there is still another danger, from which constant and innocent amusement may help to preserve us; I mean the destructive vortex of a gaming-table, where every soft and feminine grace is swallowed up by avarice; where our internal peace must necessarily be destroyed by the anxious solicitude of hope and fear, which can only terminate in the most painful of all feelings to an ingenuous mind, the consciousness of having voluntarily erred.

‘ As the world is at present constituted, it is almost impossible for any person who mixes with it to avoid play; and cards, as a mere amusement, may sometimes be deemed an innocent one. Conversation is not to be met with in large and mixed companies; and a card-table, considered as an universal leveller, may have its use, by placing the weak and timid on a par with the most

most lively and overbearing. But in order to render play what it should be, an amusement merely, a line must be drawn by the circumstances of each individual, with regard to the expence: for

“What’s in the captain but a choleric word,
Is in the soldier downright blasphemy.”

There can be, therefore, but one general rule devised, which is, never to play for more than you can afford to lose, without breaking in upon the necessary claims of your family, your dress, or your charities. I shall only add, that those who engage at play on any other terms than what I have mentioned, will soon discover that they have exchanged their down for thorns; and will, perhaps, too late remember the just picture which Mr. Pope has drawn of those unhappy female beings, who pass, not spend, a life of idleness and dissipation.

“Mark how the world its veterans rewards,

A youth of frolic, an old age of cards;

Fair to no purpose, artful to no end,

Young without lovers, old without a friend, &c.”

There is, we think, but one essential and uncommon fault in this book. It is too small: we could have wished Mrs. Griffith had entered more fully into, and considered more minutely, the several necessary ingredients for domestic felicity. In many of them the subject is but just opened and explained before, without sufficient illustration, it is suddenly dropped, and we are left to guess the conclusion. The writer, perhaps, meant that from every dish we should rise with an appetite; but she should, at the same time, have remembered, that without a certain necessary quantity of provision, the stomach is rather tantalized than satisfied; and that, as her favourite poet has observed,

‘The worst *avarice* is that of *sense*.’

Travelling Anecdotes through various Parts of Europe. In Two Volumes. Vol. I. 8vo. 6s. boards. Doddsley.

THE author of these Anecdotes informs us, in his preface, that they were written merely ‘to amuse the reader;’ and if amusement could be diffused through a whole work, he could not have given it a better recommendation: but to this merit the piece before us has little pretension, though some parts of it are not unentertaining; the whole, however, is little more than a collection of uninteresting stories, dry moral reflections, and laboured description, written apparently in imitation of *Tristram Shandy*; which the author, notwithstanding, warmly disavows.

‘ In shewing part of this work, says he, to a friend—an imitation of Sterne was buzzed in my ear. I deny the charge—and as I disclaim all endeavours to imitate; so, I hope, the public will see no reason to accuse me of stealing from his inimitable work.’

In opposition to this assertion, we will give our readers the first story that occurs.

The author sets out in a diligence with two Carmelite nuns, and part of his conversation with them is as follows.

‘ Ah! ah! ah!—*Monfieur il parle du cœur repondés donc la Briole*—And La Briole would have answered, but she sighed.

‘ *La Fauvette stole her veil aside to look at me—La Briole looked on the ground.—Eh bien mes dames! est-il vrai que vos cœurs n’ont jamais parlé?*—La Briole gave a half-checked sigh, and I repented of my indelicate question.

‘ You believe then, says La Fauvette, we have no virtue?—I believe you have patience to suffer a great deal.—I was once young, and I thought myself pretty, continued she.—Then you made a great sacrifice to the rigid forms of your convent. (—La Fauvette had the outline of something to admire—) But, says she, the sacrifice has procured me happiness immeasurable—Which, I suppose, could not have been attained, if you had bestowed your prettiness to a better use?—To a better use? that could never be, said La Fauvette.—Then I presume I may conclude from your argument, that God gave you charms, and you have suffered those charms to decay, for no other purpose but to prove your virtue in shunning the very end of your creation?—I was created to adore le bon Dieu & la sainte Vierge.—If all women were to dedicate their lives to no other purpose than such a godly one as yours, ma sainte Sœur, God must find some other methods of creating virgins to supply the holy Carmelite order.

‘ *Monfieur n’est pas fait pour être François.* Ah fidonc!—*Monfieur est Anglois.*

‘ As tu ma bonne Sœur jamais oui parler un si grand pécheur? La bonne Sœur shook her head, and crossed herself.

‘ The pavé tells us we are at Lilliers; and now, mes saintes Sœurs, if you do not refuse to touch the hand of un Anglois heretique; a hand that has never been before extended for the service of such purity, I now present it for your aid—The door of the diligence is high.—I would not fall for a kingdom, cried La Fauvette—Not for the kingdom of heaven?—Though there was no great wit in my repartee, yet I found it had engaged La Fauvette to look on me, and, if I was not mistaken, to think of me with a certain douceur of opinion. Before she

let

let go my hand, she squeezed it—at least I thought so—perhaps she was afraid of falling.’

If this is not a studious copy of Sterne, we must confess that we are unacquainted with the style of that writer.

If the reader expects to meet, in these volumes, with any account of the places passed through, or the curiosities in them, he will be disappointed; for this is only a *sentimental* history. Lisle is thus *accurately* and *minutely* described by our author.

“A large fortified town, in French Flanders”—“Plague on the topography and history of it! I only vouchsafe to say, that at the conclusion of the last successful war with France, when the name of Englishmen commanded implicit respect, its burgers were unsuspicious, and confided in the splendid riches of our nation at large, which their light imaginations made them believe, to be particularised in individuals; then, I say, Englishmen were here courted and respected; but this exotic and pleasing urbanity was soon abused; culprits fled hither, and degraded the name of a Briton; imposed on the credulous tradesman, who, from one extreme, hath fallen into the opposite one; and, now all the English visitors of this place, are indiscriminately grouped under the disgraceful title of *echa-peurs du potence*.”

‘I read enough—for comparing the grin of the valet de place with this remark of my friend, I ordered post horses, and scampered away on my road to Bruxelles; and as to my letter to M. de la M——, I thought it was of very little consequence, to prove to the good company of Lisle, that England could produce, now and then, a subject, to deface bad impressions, and who was tout autre chose, than a miserable outcast of his country.

‘I confess I glowed and swelled with pride and indignation, like a turkey cock, at the thoughts of spending my money and time at this place; that is, by the bye, if I had either to spend; to shew the inhabitants how much the stain on the character of Englishmen, could be done away, by the most distinguishing deeds of liberality and scrupulous integrity.

‘Reform thyself, and not the world; so take yourself away—with this reflection I left Lisle; and turned my tail on the skill of Vauban.’

This is, as our readers will easily perceive, another plain imitation, though a bad one, of the *Shandean* style and manner.

Those who are fond of anecdotes, particularly such as concern living heroes, will be much obliged to our author for the

the following story of the king of Prussia: whether it be true or false, we will not pretend to determine.

The Pharo Table at Aix-la-Chapelle.

Some years ago a stranger, dressed in a plain citizen's attire, took his seat at the Pharo Table at Aix-la-Chapelle, when the bank was proclaimed more than commonly rich. After having some little time engaged in the common play of the table, he challenged the bank, and tossed his pocket book to the banker, that he might not question his faculties of payment in case he lost. The banker surprized at the boldness of the adventurer, and no less so at his ordinary appearance, at first hesitated to accept of the challenge; but on opening the book, and seeing bills to a prodigious amount, and on the stranger's sternly and repeatedly insisting on his compliance with the laws of the game, with much reluctance he prepared the cards for the great event. The surprize was naturally great, and all eyes attentive to the trembling hands of the affrighted banker, who, while the stranger sat unruffled and unconcerned, turned up the card which decided his ruin and the other's success. The table of course was immediately broken up, and the stranger in triumph, with perfect coolness and serenity of features, turned to a person who stood at his elbow, to whom he gave orders for the charge of the money. "Heavens!" exclaimed an old infirm officer in the Austrian service, and who had sat next to him at the table, "if I had the twentieth part of your success this night, I should be the happiest man in the universe." If thou wouldst be this happy man, replied the stranger briskly, then thou shalt have it; and without waiting his reply disappeared from the room. Some little time afterwards the entrance of a servant astonished the company, as much with the extraordinary generosity of the stranger, as with his peculiar good fortune, by presenting the Austrian officer with the twentieth part of the Pharo-bank; "Take this, sir," says the servant, "my master requires no answer;" and he suddenly left him without exchanging any other words.

The next morning it was rumoured at Aix-la-Chapelle, that the king of Prussia had entered the town in disguise; and on the recollection of his person, the town soon recognised him to be the successful stranger at the Pharo-table.

The author of these Anecdotes seems to be in *writing*, what in *conversation* we call a *profer*; those who are fond of *prosing* will please to observe, that this is entitled the *first* volume, and will look forward with eager expectation for the appearance of a *second*.

Elements of the Branches of Natural Philosophy connected with Medicine. By J. Elliot, M. D. 8vo. 5s. boards. Johnson.

DR. Elliot, the author of this volume, has, within these few months, been several times mentioned in our Review, on account of his useful productions; and he seems, in the present, to have exceeded, in point of utility, any of his former publications. That a competent knowledge of natural philosophy is indispensable towards the successful prosecution of medical researches, is a truth which requires no confirmation. It is, however, to be lamented, as our author observes, that those who have not had the advantage of a learned education are, in general, but little acquainted with the principles of this science. There are, says he, some who, for want of knowing what branches of it are necessary for their purpose, are deterred from even entering upon a study, which presents to their view so extensive and complicated an appearance, and which, they therefore imagine, may never compensate the time and trouble that are requisite for such a pursuit.

To obviate those difficulties, and, by collecting into a narrow compass such parts of philosophy as are connected with physic, to facilitate the progress of the enquirer, is professedly our author's design; a design which he has executed, not only with precision, but with a perspicuity which must render the several sciences intelligible to every understanding.

The work is divided into three parts, the first of which is employed on chemistry. After premising a few particulars, in an introduction, Dr. Elliot treats, in the first section, of the chemical principles, viz. water, earth, salts, air, phlogiston with its combinations, and fire. On the subject of air, we are presented with a distinct account of the various kinds which have lately been discovered. As a specimen of the work, we shall lay before our readers an extract from this part.

'Till within these few years past, philosophers had no idea of any more than one kind of air. They considered it as an element; and whatever differences they found in air, in different circumstances, they imputed entirely to the admixture of foreign matters, from which the air was capable of being obtained in the same pure state as before. They reasoned about air then in the same manner as we do now concerning water. The industry of philosophers however, has set us right in these matters.

Of Common Air.

There are certain processes in chemistry, which the later writers on that art term phlogistic. Thus, combustion, or the

the burning of bodies, is a phlogistic process; so likewise are respiration, and some others.—

‘ If a candle be burnt, or an animal breathes, in a given quantity of air, it is well known that the one will soon be extinguished, and the other die. These effects will happen sooner, according as the quantity of air is less. The facts may easily be proved by putting the candle, and the animal, in glass vessels, of proper sizes, filled with common air.

‘ The effect which these processes have on air, is to diminish it in bulk. If we fix a lighted candle into an inverted glass receiver, and immediately place its mouth in water, we find, that when the candle is extinguished, and the air in the receiver cool, the water will rise up into the neck of the vessel, higher than it did at the beginning of the process, and therefore the air was diminished.

‘ If an animal be put into the vessel, and suffered to remain there till it expires, the air will be still farther diminished than by the burning candle. But when the diminution of air, by these processes has proceeded to a certain degree, it cannot be carried any farther.

‘ The cause of this diminution is phlogiston; which is imparted to the air by the candle, and the animal, in those processes. The air attracts the phlogiston by means of a superior affinity, as will hereafter be shewn; and on this principle combustion, &c. depend. When air becomes saturated with phlogiston, it is incapable of imbibing more. It can therefore be no farther diminished; and is no longer fit for supporting animal life, or for other phlogistic processes.

‘ From hence it appears, that with respect to respiration, &c. air may be considered as better, or more pure, in proportion as it is freer from phlogiston. We shall consider this subject again, under the article of dephlogisticated air.

Of Phlogisticated Air.

‘ Air which has been injured by respiration, combustion, &c. in the manner already described, is thus called. If air be fully saturated with phlogiston by those processes, it is said to be completely noxious. A candle is instantly extinguished, and animals presently die in this air. But we shall have occasion to speak of it farther in the following article.

Of Dephlogisticated Air.

‘ It has long been known that nitre is capable of maintaining the combustion of inflammable bodies, as well as air.

‘ If lighted charcoal be placed in proper exposure to air, it will continue to burn till the whole is reduced to ashes.

‘ If nitre be mixed with charcoal, and the powder, already kindled, be put into a close vessel, the combustion will be as complete as if the charcoal had been exposed to the open air; though without the assistance of the nitre, the charcoal would presently have been extinguished in that confined situation. Nitre, therefore, has the same effect in this process as air.

‘ The reason of this was not known till lately. But Dr. Priestley has found that by means of heat, air may be expelled from nitre, of the same nature with that of the atmosphere, but much more pure. A candle will burn, and animals live in it, four or five times as long: and therefore it is freer from phlogiston than common air.

‘ When nitre is burnt with a combustible body, a quantity of air is set at liberty, and resumes its elastic or expansive state. This is the dephlogisticated air above spoken of, combined with the phlogiston of the inflammable substance. The explosions of gunpowder, and other nitrous mixtures, depend on this air.

‘ Nitre is not the only substance from which dephlogisticated air may be extracted. It may be obtained from many other bodies, merely by heat. But different substances yield it in different proportions; and it is also more pure, when obtained from some bodies than from others.

‘ After minium has yielded as much of this air as it will by heat, if spirit of nitre be added, a fresh quantity may be procured. If more spirit of nitre be added to the remaining calx, there will be a still farther yield; and the operation may be continued, with the like result, as long as any of the minium remains. And there is no earthy substance from which this kind of air may not be obtained by a like treatment.

‘ But the vitriolic acid answers this purpose as well as the nitrous; and from every earthy substance on which that acid can act, dephlogisticated air may be obtained.

‘ As this air is so much purer than common air, there is reason to hope that great benefit will accrue to mankind by the medicinal use of it, in disorders where the phlogistic principle abounds in the constitution, by breathing it instead of common air. It has already been prescribed in those cases, with good effect. In combustion also, it may be employed to advantage. If a fire be blown with this air, the heat is prodigiously more intense than when common air is employed.

‘ Dephlogisticated air, being only a pure kind of common air, it is plain that it only requires a proper addition of phlogiston, to make it of the same goodness with that of the atmosphere. Common air, in respect to purity, is between phlo-

phlogisticated and dephlogisticated air; these three kinds differing from one another only in being more or less free from the phlogistic principle.

'As the atmosphere is constantly exposed to animal respiration, combustion, putrification, and a variety of other phlogistic processes, it must be continually receiving injury; and therefore if there were no contrivance in nature for purifying it, it would long before now have been rendered unfit for these processes. Animals could not live, nor could fires exist in it. But Dr. Priestley has discovered, that air thus rendered noxious, is purified by vegetables growing in it. And by prosecuting that discovery, he has found that they perform that salutary effect by means of the sun's light. If a plant grows in the shade, it rather adds phlogiston to the air; but if it be placed in the light of the sun, it attracts phlogiston from the air, in a surprising degree, mending it out of all proportion beyond the injury it does to it in the shade.

'Animals and vegetables therefore, counteract each other's effects in this particular; and hence is discovered to us an use of the vegetable creation, which mere reason could never have led us to suspect.

'Dr. Priestley also discovered that phlogisticated air may be purified by agitation with water. Hence we perceive a very important use of winds; and of storms at sea. Philosophy daily teaches us, that those natural effects which appear to us to be most hurtful, are instituted for very important and useful purposes in the creation.'

The second part of the work contains a concise account of optics, with the doctrines of sound, hydrostatics, and electricity; and in the third, the author has exhibited a comprehensive view of physiology. The different subjects are treated in a systematical manner, so judiciously supported, as to convey the principles of each science in the clearest arrangement, and the most perspicuous language. The value of the work is also increased by three curious tables of elective attractions, which must give it no small recommendation even to those who are conversant in chemistry.

Edwin and Eltruda. A Legendary Tale. 4to. 2s. Cadell.

THIS poem is the first production of a young lady, who was born in London, but removed with her family, in very early life, to a remote part of the kingdom. In this retirement, she had so little access to books, that when the

piece now presented to the public was written, *Armine* and *Elvira*, the *Hermit of Warkworth*, and other beautiful productions of that kind, were new to her. On her late return to the capital, some of her friends, who had seen this poem, earnestly requested its publication; to which she reluctantly consented.

The story is an incident, which is supposed to have happened in the reign of Henry VI. Edwin and Eltruda are two lovers. Albert, the father of Eltruda, and Edwin, in the contest between the houses of Lancaster and York, are unfortunately engaged in opposite parties; and the former is inadvertently slain in battle by the latter. This dreadful event has a fatal effect on the tender and affectionate Eltruda; and, in consequence of that, on the faithful Edwin.

The scene lies near the river Derwent, in Yorkshire; and the poem opens with a description of the situation, and the character of Albert, and his affliction on the death of his beloved Emma, the mother of Eltruda.

‘ He mark’d the chilling damps of death
O’erspread her fading charms;

He saw her yield her quiv’ring breath,

And sink in death’s cold arms;

‘ From solitude he hop’d relief,

And this lone mansion sought,

To cherish there his sacred grief,

And nurse the tender thought.

‘ Here, object of his fondest cares,

An infant daughter smil’d;

And oft the mourner’s falling tears

Bedew’d his Emma’s child!

‘ These tears, as o’er the babe he hung,

Would tremble in his eye;

While blessings fault’ring on his tongue,

Were breath’d but in a sigh.’

The character of his amiable daughter is thus drawn with a delicate simplicity:

‘ In his Eltruda’s gentle breast

His griefs he could repose;

With each endearing virtue blest,

She soften’d all his woes.

‘ ’Twas easy in her look to trace

An emblem of her mind:

There dwelt each mild attractive grace,

Each gentle charm combin’d.

‘ Soft

' Soft as the dews of morn arise,
And on the pale flow'r gleam,
So soft, so sweet her melting eyes
With love and pity beam.'

In delineating this character the benevolent writer takes occasion to express the amiable feelings of the heart, the tender emotions of sympathy and compassion, for those creatures, which are placed below us in the scale of animated nature.

' Her heart, where pity lov'd to dwell,
With sadness oft was wrung;
For the bruise'd insect as it fell,
Her soft tear trembling hung.'

A snail falling from a peach-tree, or a caterpillar from a sun-flower, might probably suggest the idea of 'the bruised insect:' the one, by drawing in her horns upon the least approach of the hand, shews her exquisite sensibility; and the other is that beautiful and harmless insect, the butterfly, in the first stage of her existence. In a philosophical view these are no contemptible objects; and to treat them with compassion is so far from being a weakness, that it is the surest indication of a generous and benevolent heart.—But this is a digression, and we return to Eltruda.

' As roving o'er the flow'ry waste,
A sigh would heave her breast,
The while her gentle hand replac'd
The linnet's falling nest.

' Then would she seek the vernal bow'r,
And haste with tender care
To nurse some pale declining flow'r,
Some op'ning blossom rear.

' And oft with eager steps she flies
To cheer the lonely cot,
Where the poor widow pours her sighs,
And wails her hapless lot.

' Their weeping mother's trembling knees
Her lisping infants clasp;
Their meek imploring look she sees,
She feels their tender grasp.'

' On the pale cheek where hung the tear
Of agonizing woe,
She bids the gush of joy rise there,
The tear of rapture flow.'

Edwin's character is not inferior to that of Eltruda, nor drawn with less taste and delicacy.

' Edwin could boast the liberal mind,
The gen'rous, ample heart ;
And every virtue heav'n, inclin'd
To bounty, can impart.'

In this situation they were contented and happy.

' They little knew the human breast
Could pant for sordid ore ;
Or, of a faithful heart possest,
Could ever wish for more.'

When the fatal morning arrived, which called Albert and Edwin to the field of battle,

' A thousand pangs the father feels,
A thousand tender fears ;
While at his feet she trembling kneels,
And bathes them with her tears.

' A falling drop bedew'd his cheek,
From the sad scene he flew ;
The tender father could not speak—
He could not say—adieu !'

The parting of Edwin and Eltruda is described with equal pathos.

When Eltruda hears the dreadful consequences of the battle from Edwin himself, and sees the body of her bleeding father, she is seized at once with horror and anguish. In this situation the author beautifully represents the sudden impulse of insupportable sorrow on the one hand, and love on the other, by a circumstance, which is peculiarly affecting, the distraction of Eltruda. In this melancholy alienation of her faculties, she thus addresses herself to Edwin :

" I clasp him still—'twas but a dream—
Help yon wide wound to close,
From which a father's spirits stream,
A father's life-blood flows.

" But see, from thee he shrinks ! nor would
Be blasted by thy touch—
Ah, tho' my Edwin spilt thy blood,
Yet once he lov'd thee much.

" My father, yet in pity stay !
I see his white beard wave—
A spirit beckons him away,
And points to yon cold grave.

" E'en

" E'en now, my love, I trembling hear
Him breath a last adieu !

I see, my love, the falling tear
His furrow'd cheek bedew !

" I feel within his aged arms
His poor Eltruda prest :

I hear him speak the fond alarms
That wring a parent's breast.

" He's gone !—and here his ashes sleep ;

I do not heave a sigh—
His child a father does not weep,
For, ah, my brain is dry !

" But come, together let us rove
At the pale hour of night,

When the moon glimm'ring thro' the grove,
Shall shed her faintest light :

" We'll gather from the rosy bow'r

The fairest wreaths that bloom ;

We'll cull, my love, each op'ning flow'r,

To deck his hallow'd tomb ;

" We'll thither from the distant dale,

A weeping willow bear ;

And plant a lily of the vale,

A drooping lily there !

" We'll shun the glaring face of day,

Eternal silence keep ;

Thro' the dark wood we'll cheerless stray,

And only live to weep.

" But hark !—tis come—the fatal time

When, Edwin, we must part ;

Some angel tells me 'tis a crime

To hold thee to my heart.

" My father's spirit hovers near :

Alas, he comes to chide—

Is there no means, my Edwin dear,

The fatal deed to hide ?

" None, none—for wheresoe'er we go

Lo, streams of blood proceed !

And should the torrent cease to flow,

Yet still our hearts would bleed.

" Our hearts the secret would betray,

The tale of death reveal ;

Angels would come in dread array,

The bloody deed to tell."

Eltruda,

Eltruda, as we have already observed, sinks under her affliction; and the effect of this complicated distress on Edwin is thus described:

‘ He saw her dying eye-lids close,
He heard her latest sigh,
And yet no tear of anguish flows
Fast streaming from his eye.

‘ For, ah, the fulness of despair,
The pang of high-wrought woe,
Admits no silent trembling tear,
No lenient drop to flow.

‘ He feels within his shivering veins
A mortal chillness rise;
Her pallid corse he feebly strains—
And on her bosom dies!’

If there is any material part of this poem liable to objection, it is the catastrophe. Edwin and Eltruda die without any external violence; and life, it may be said, is not so easily extinguished. It has however been supposed by very eminent poets, that surprize and anguish may produce fatal effects on the human frame. Shakspeare, in the tragedy of Hamlet, ascribes the cause of Ophelia’s madness to grief, occasioned by the violence of her natural affection for her murdered father. In King John, he supposes Constance to have died in a phrensy, occasioned by the loss of her son Arthur. And Mason, in his English Garden*, represents the death of Nerina, as the effect of a sudden surprize.

In justice to the author of Edwin and Eltruda it must be observed, that she has worked up the story with great delicacy; and that a variety of little circumstances, which display the tenderness of Eltruda’s heart, and the fidelity of Edwin, contribute to reconcile the exit of these two lovers to nature and propriety.

FOREIGN ARTICLES.

Sermons de M. l’Abbé de Cambacères, Predicateur du Roi, &c. 3 Vols. 12mo. Paris.

THIS ingenious preacher compares a good sermon to a desperate battle between reason and the passions: and in the same sense, the great Condé, seeing father Bourdaloue ascending the pulpit, said: “ Silence, voilà l’ennemi !” M. de Cambacères observes very

† See Crit. Rev. for January, 1782.

justly, that rules and precepts have never yet made an orator; and that an orator has lost his pains if he leaves his auditory so unconcerned as to applaud him. When Lewis XIV. once asked Bourdaloue for his opinion of the truly eloquent missionary, father Seraphin; Bourdaloue answered freely and honestly: 'Sire, On rend à ses sermons les bourses qu'on a coupées aux miens.'

Though our author judiciously and severely censures the abuse of wit, so frequent among his sprightly countrymen, he seems himself not to be proof against its infection, even in his declamation against it, when he rebukes that wicked wit, or 'esprit, as an imitateur du génie, ce redoutable ennemi du sentiment, ce protecteur éternel des petites choses, ce destructeur impitoyable de tout ce qui est grand, l'esprit, qui, dans tout ce qu'il fait, ne cherche que le difficile, et ne connoit d'autres besoins que ceux de la vanité: les éclairs sont ses lumières; les antithèses, ses preuves; les épi-grammes, ses résultats; & au lieu de tableaux magnifiques, il n'offre que de petits portraits maniérés, toujours drapés d'après la mode du pays & dans le goût de l'homme du jour.' Yet he does not think it possible to preach in these times with all that simplicity which the sacredness of divine worship requires: he allows embellishments, and for reasons; hanc veniam damus, petimusque vicissim: he asks, 'Whether a sword be less sharp for being well polished or adorned with jewels; or, whether an army is less fit for fighting and conquering, when more brilliant and better arrayed in order of battle?'

The following passage of his Sermon on Sufferings, may serve for a specimen of his argumentation, his diction, and his taste. It is intended for an illustration of the passage of St. Austin: 'Quærentes non à Deo, sed ab hominibus gloriam, acceperunt mercedem suam, Vani vanam!'

'Illustre guerrier, vous vous êtes distingué dans les champs de la gloire; & cette santé usée, ce front cicatrisé, annoncent la victime de la patrie, & que vous avez souffert plus que l'apôtre et l'anachorète (a very liberal concession this from a divine!) mais pourquoi et pour qui; pour la gloire, pour l'honneur et le plaisir de passer pour un grand homme; vous l'aurez cette gloire, ce plaisir; la voix de la renommée et de l'histoire portera votre nom jusqu'aux siècles les plus reculés; vous serez écrit parmi les héros de la terre, et rayé du nombre des saints et des élus de Dieu; voilà votre récompense aussi vaine que vous-même, Vani vanam.

'Homme du monde, vous avez vieilli dans les intrigues et les affaires, essayé toutes les disgrâces, toutes les traverses, tous les périls qu'on peut souffrir dans la carrière de la fortune. Hélas! la moindre de ces peines pour Dieu eût été d'un prix infini; mais vous ne les avez prises que dans la vue de parvenir: eh bien, vous l'aurez ce prix de vos travaux; des palais, des trésors, des honneurs qui s'évanouiront avec vous; voilà votre récompense aussi frivole que votre ouvrage, Vani vanam.

'Et vous, philosophe, homme de lettres, vous avez parcouru avec éclat la carrière des sciences & des arts; tant d'écrits & de découvertes dont vous êtes l'auteur, annoncent la lumière du siècle, & en même-tems les veilles, les peines, les sueurs qu'il vous en a coûté; mais pourquoi? Pour la renommée & l'immortalité, unique objet de vos desirs; vous l'aurez, votre nom sera écrit au temple de mémoire & rayé du livre de l'éternité: voilà votre salaire aussi chimérique que vos projets, vani vanam. C'est à dire, en un mot, que vous aurez des récompenses proportionnées à vos mérites; le guerrier, des lauriers; le grand, des honneurs; le courtisan, des
graces;

graces; le sçavant, un nom; l'ambitieux, des titres; le conquérant, des trophés; le prince, de l'encens et des flatteurs; et quoi encore? de la vanité, *Vani vanam.*

We are apt to think, that neither warriors, nor politicians, nor philosophers, would be at a loss for arguments for defending themselves, or even for severely retorting on our sprightly orator.

Francisci Mesgnien Meninski Lexicon Arabico-Persico-Turcicum, adjecta ad singulas Voces et Phrases Significatione Latina, ad Usitatiores etiam Italica, jussu augustissimæ Imperatricis et Regina Apostolicæ, nunc secundis curis recognitum et auctum. Tom. I. 600 Pages in Folio. To which is prefixed: Commentatio de Fatis Linguarum Orientalium, Arabica nimirum, Persica, et Turcica; with Three Plates. Viennæ.

MENINSKI's famous *Thesaurus Linguarum Orientalium, Turcica, Arabica, et Persica*, was originally published in 1680, at the author's own expence; and though it was from the beginning justly considered as the most capital and valuable work of its kind, the copies of that first edition were not entirely sold but during the late war between Russia and Turkey. That slow sale of an useful work may be imputed partly to its very high price, and partly to the very unfortunate circumstance of its not being circulated by some bookseller particularly interested in its sale.

This *Thesaurus* consists of three distinct works, viz. 1. The *Lexicon Arabico-Persico-Turcicum*: 2. An *Onomasticon*; and, 3. A *Grammar*. Of the *Grammar*, a new and improved edition was published in 1756, by M. Kollar. The *Lexicon* is actually publishing, with numberless and essential additions, corrections, and improvements, made by several members of the Imperial Academy of Oriental tongues at Vienna, under the direction of M. Francis de Paula Klezl; and when the *Lexicon* is completed, it will be followed by a new and equally improved edition of the *Onomasticon*.

The *Commentatio de Fatis Linguarum Orientalium*, is also sold separately. It evinces an uncommon share of erudition and industry. It opens with a short disquisition on the Origin of Languages in General, and on the Advantages arising from a Combination of the Study of the several Oriental Dialects; and then proceeds to the History of the Arabic, the Persian, and the Turkish Languages; and of the Fate of the Study of these Languages in Europe. To these, a valuable Catalogue of all the Books printed by Ibrahim Efendi's press at Constantinople, since the year 1726, to his death, are subjoined; the most interesting of which are: the History of Timur, by Nazmi Sade; the History of Ancient and Modern Egypt, by Suheil Efendi; the Geography of Asia; the Annals of the Osmons, by Naima, Rashid Efendi, and Dshelebi Sade; and two Lexicons, one by Vankuli, and another called *Ferhengi Schuuri*.

The three plates exhibit the various Arabian, Persian, and Turkish alphabets. The work is elegantly printed on new Oriental types, cast on purpose for this arduous and difficult undertaking.

Juris Naturæ et Gentium Principia et Officia, ad Christianæ Doctrinæ Regulam exacta et explicata à Joanne Baptista Lascaris Guarini. Tomus I. explicans Principia. 275 Pages. Tomus II. explicans Officia, 433 Pages. 8vo. Romæ.

Leibnitz already wished for a work on the Law of Nature, improved on the Principles of Christianity; and this desire of his has even been quoted on the title-page of the two volumes of this work. But its author was still more particularly prompted to undertake this task, by his indignation at beholding Roman Catholics studying the law of nature in the works of such heretics as Grotius, Pufendorf, Heineccius, &c. 'Numquid,' says he, 'numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub Deum Accaron.' Yet he himself appears evidently, and very frequently, to have consulted those Beelzebubs, Grotius, &c. and filled the greater part of his book with oracles drawn from heretical philosophers. On the other hand, he eagerly seizes on every opportunity for censuring those philosophers for any proposition of theirs, which he thinks inconsistent with the canonical law, or the decrees of the council of Trent. For this purpose, he has traced up their heretical doctrines to the inmost recesses of ontology and pneumatology; he has divided the duties relating to the mind into theoretical and practical ones, and for the illustration of the former, entered into an examen of all such assertions concerning the nature and origin of the soul, and its union with the body, as are not consonant to his notions of orthodoxy. He heartily detests the principle of utility; but is very dextrous in reconciling on an emergency, particular cases, with his rigid general principles. Thus, he thinks, for instance, that even the Pope cannot dispense from the obligation of a true oath: but he allows him to decide whether any particular oath be *ratione formæ & materiæ*, a true oath. Suicide, he thinks absolutely contrary to the law of nature; but when he recollects, that there have been martyrs and saints who have committed suicide, he supposes that they have done so by an especial impulse of the Holy Ghost; and that for such a purpose, they needed no external revelation, but only a firm internal persuasion. He thinks castration unlawful, even when done for the improvement of church music: but connives at any person's getting himself castrated for the benefit of his health, and afterwards singing in churches. In the doctrine concerning conscience, he adheres to the sentiments of those who deem *probabilem sententiam* quite sufficient, without insisting on *probabiliozem*. In his opinion, a magistrate cannot kill an innocent citizen, even though the preservation of the state should depend on his death; but that he can command him to surrender himself to the tyrant, by whom he will certainly be murdered. In a similar case, he will not allow a maiden to be delivered to a tyrant for the satisfaction of his lusts. He severely censures Rousseau and Beccaria; (the latter of those seems also to have been honoured with a confutation by prince Gonzaga). Wars must not be waged against infidels, merely in order to convert them to Christianity; yet wars may then be waged against them, when they will not suffer missionaries to preach, or such, as like their doctrine, to embrace their new religion.—Enough for a specimen.

Opuscoli di Autori Siciliani. 20 Vols. 4to. Palermo.

THIS collection was originally begun by Joachim Pulejo, a printer at Catanea, and has since been continued by the printers of the Holy Apostles at Palermo. Its contents are various; a great part of them interesting only natives, though several essays are also interspersed, which will prove acceptable to historians and antiquarians in general. Some illustrate Sicilian antiquities, some relate to the history of the island; a greater number to that of churches, convents, and saints; some to natural history, to metaphysics, to ethics, to jurisprudence, &c. Poems and sonnets, are also received into this miscellany; and catalogues of the latest Sicilian publications. From among this variety of essays we will take notice of those only which may attract the attention of foreigners. Of such the first volume contains two works, written in the earlier part of the sixteenth century: *Friderici de Carrecto de Expulsione ugonis de Moncada Siculi Proregis*; and, *de Africano Bello per Imp. Carolum V. gesto*. Vol. II. On Nature's always equal Conduct in clothing Plants with Skins, Barks, &c. On the title of a King of Jerusalem, assumed by the Kings of Sicily, &c. Vol. III. Gaetano Sarri, on the Rights of the several Possessors of Sicily, with Genealogical Tables. On a marble Statue of Mercury, with a Priapus in his Hand. Vol. IV. Jo. Lancea, on the Time in which St. Gregory Bishop of Agrigentum had lived. On the Entry of King Jacob of Arragon, in Catania, in 1287, written at that Time in the Sicilian Dialect. A List of the ancient Ruins along the whole Coast of Sicily, for the Use of Travellers, by D. Domenico Schiavo. Vol. V. Don Salvatore Paparcuri, why Changes of Weather may be foreseen by the Volcano, on the Æolian Islands, twenty-four hours before they happen. Vol. VI. Account of Bishop P. Ranzano: of his Works, and especially of one still preserved in MS. in a Convent at Palermo, and entitled, '*Annales omnium Temporum*.' Vol. VII. On St. Nicasius; Ant. Mongitore, on the Preservation of Christianity among the Saracens. Andrea Pigonati Topography of the Isle of Ustica. Vol. VIII. Marchese di Villebianca, on the seven Court Offices of the Kingdom of Sicily, established by the Normans. An interesting Work continued in Vol. X. XI. XIII. XV. XVIII. *Prencipe di Torremuzza's Project of a Tesoro delle Antichità Siciliane*. On Petrifications and marine Productions to be found on the Mountains of Sicily, by Diomo Amenanio (or P. De Vito Maria Amico of Catania). A Description of Sicily, translated from the Arabic Original of Sheriff Eledris, (or Sheriff al Edrissi, the celebrated Geographus Nubiensis), by F. Domenico Macri, with a Preface and Notes by D. Franc. Tardia. Vol. IX. P. Ranzano, of the Foundation, the Founder, and the Increase of the City of Palermo. D. Franc. Pasqualino, on Bees. X. Vol. Andrea Gallo, on Faith in the Devil, and its Worship among Heathens; with an Exhibition of four Devils from the Coast of Guinea; on Two Plates.

The Second Decade begins with the year 1770.

Vol. XI. Gio. Franc. Buonamici, on the Origin of Petrifications. The Beginning of a valuable Series of '*Aggiunte alla Sicilia Numismatica di Paruta*, by Prince Torremuzza; containing, Corrections of Havercamp's Edition of Paruta, and Coins here first published, digested according to their cities, and engraved. These *Aggiunte* are continued in the XII. XIII. XIV. and XVth volumes. Vol. XII. An Account of the new Library of the Convent

of

of San Martino nelle Scale, by its librarian, P. D. Salvatore Maria di Blasi, with a Catalogue of more than 400 MSS. and Notes On the Means of saving drowned Persons, by the Provincial-Inquisitor Cangiamilia. Prof. Giov. Meli's Account of the extraordinary Effects of the Poison of a Spider. Vol. XIII. Marchese di Monte Rosato, on Punishments, to the same Purpose as Beccaria. XIV. Dissertations on a Question much agitated in Sicily, Whether in difficult Births it is lawful to destroy the Child, in order to save the Mother. XV. An Account of the Museum of the Benedictine Convent San Martino della Scala, at Palermo, by the above P. D. Salvatore di Blasi; the Museum contains a large Collection of Coins, Natural Curiosities, Idols, Vases, &c. On the Effects of a dreadful Hurricane at la Favara, in March 1772. On the ancient Monuments and other Curiosities at Taormina. On the sovereignty of the Kingdom of Sicily, by Marchese Giarratana. Vol. XVI. On ancient leaden mercantile Seals, by Conte della Torre; a valuable Supplement to de Ficoroni's *Piombi Antichi*. Dr. Dom. Schiavo, on the Sicilian Coin *Tari d'Oro*. Vol. XVII. Vincenzo Gaglio, on the Question, Whether Sicily was happier under the Republican, or under the Monarchical Government of Rome? Answered in Favour of the latter. A learned and judicious Dissertation of 272 Pages. On the close Connection of Logic and Law; a Speech by Prof. Bisso, occasioned by the new Statute, commanding the Judges to annex their Reasons to their Verdicts. Vol. XVIII. Vincenzo Malerba, on Torture; he thinks it necessary not to abolish but to limit, this dreadful and hazardous engine for exploring truth. On the Death of St. Thomas; (that he was poisoned). On the first Foundation of the City of Taormina. Vol. XIX. Francisco de Blasi, a young Lawyer, that Mankind in the State of Nature, are all equal, in Point of Happiness; and that their Inequality in that Respect, does not take Place before their entrance into civil Society. Andrea Gallo's Historical and Antiquarian Description of the ancient Theatre at Taormina. Conte della Torre Cesare Gaetani, on a Cameo, in the Treasury of St. Lucia at Syracuse. Vol. XX. Signor Pepi, on the natural Inequality among Men. On three ancient Marble Relievo's with four Heads; here said to represent Penthesilea, Zenobia, Tulliola, and Claudia Metelli. On all the Nations who ever were possessed of the Island of Malta, and on such Monuments of each as are yet extant; by Gioachino Navarro, a young Clergyman, and Librarian of the public Library of Malta; of which he intends to publish a Bibliographical Catalogue. Another Maltese, Signor Carlo Barbaro designs to publish *Memoria sopra l'Antica Storia di Malta e di Gozzo*. This last, or 20th volume, was published in 1778.

FOREIGN LITERARY INTELLIGENCE.

Primæ Lineæ magni Principatus Transilvaniae Historiam Antiqui, Medii & Recentioris ævi exhibentes et illustrantes, Auctore Martino Felmer, Pastore quondam Ecclesiæ A. C. (Augustinæ Confessioni) addictorum Cibiniensis et Scholarum ejusdem Civitatis Inspectore primario. 19 Sheets in 8vo. Hermannstadt, in Transilvania.

THIS sketch of the History of Transilvania was written when its author was rector of the Lutheran Gymnasium at Hermannstadt; and originally designed for a manual for students. It is an

useful and instructive performance, commendable for method, precision, and a judicious choice of its contents. The Introduction contains a Catalogue of all the printed, and of many manuscript treatises on the constitution, or history of the country; and this Catalogue is preceded by a short, political, and geographical description of Transilvania. The history itself is divided into three periods; the first from the Deluge to the Invasion of Transilvania by the Huns, in the year of Christ 374. The second, from the year 374—564, when the Avari seized on the country; 1000, when the Hungarians got a king; and finally, to 1538, when the government of the Hungarian king ceased there. The third period contains the modern history of Transilvania, under princes, from 1538 to 1762; and this latter part is peculiarly valuable for foreign readers, who have no opportunity for perusing several interesting manuscript accounts, which the author has consulted.

I Male che distruggono la Felicità di uno Stato. Opera di F. Bonifacio da Luri Capucino, consagrada alla Giustizia. 8vo. Verona.

The evils by which states are ruined, are, in this reverend father's opinion, war, decay of religion, a bad education of youth, ignorance, idleness, luxury, a licentious intercourse of the two sexes, and treachery of the ministers and officers of state. The author, as appears from the approbation of the censors, is a priest; and his reflexions are sermons in the Italian taste. They abound in needless repetitions of obvious truths, in a variety of turns and digressions, even to Adam and the Paradise; in similes, apostrophes, and exclamations. He thinks all those lost to the state, whose labours are subservient to the luxuries, such as perrwig-makers, taylors, coachmakers, &c. To those professions, and we, in our wicked times, even many sensible Catholic readers, may, perhaps, be tempted to add thousands of idle, or worse than idle, monks and nuns, &c.

Ueber die Geschichte des Despotismus in Teutschland; or, on the History of Despotism in Germany, by Dr. Frederick Chr. Jon. Fischer, Professor of Political and Feudal Laws at Halle. 8vo. German.

It was not the author's intention to write and publish a History of Despotism in Germany, but only to give some hints on the leading ideas on this subject, and the outlines of a much larger work; and to draw the manœuvres by which despotism has been formed in that country; both in so far as it has sometimes attempted to determine the relation of the emperor to the diet; and in so far as it has sprung up in the governments of particular German states. This latter part has been but slightly touched: as the reflections relating to it often depend on the most minute local circumstances; and as the author did not chuse to enter into the history of the eighteenth century.

Dr. Martin Luther's bisher ungedruckte Briefe; aus Handschriften auf der öffentlichen Stadt Bibliothek zu Hamburg mitgetheilt; or, Dr. Martin Luther's Letters, which had not yet been published; communicated from MSS. extant in the public Library of the City of Hamburg; by Dr. Gottfried Schütze, Prof. and chief Librarian. Vol. 1. 408 Pages, in 8vo. Leipzig. German and Latin.

The collection of such parts of Dr. Martin Luther's correspondence as had never yet been published, was undertaken by the late Mr. Wolf; and by the publication of this first volume of the collection,

lection, Dr. Schütze has obliged the public, and raised their desire of seeing the work completed. He has begun with the letters written during the later period of Dr. Luther's life, from 1541—1546; of which a smaller number had been printed than of those written during his earlier years. Most of the letters contained in this volume were originally written, and are here published, in Latin, and of course, accessible to foreign readers. They are well worth attention, not only as productions and remains of one of the greatest and most active men of modern times, but also as they tend still farther to illustrate his own character, and those of several of his contemporaries; such as Carlstadt, Charles V. and his antagonists, duke Henry of Brunswick, landgrave Philip of Hesse, prince George of Anhalt, &c. Charles V. here appears to have spent great sums in bribing the generals of his enemies.—On the other hand, the Pope, France, and Venice, entered into leagues with the Turks against him; Barbarossa is said to have drawn 300,000 dollars per month from them; and towards these supplies, even indulgences, annates, and taxes, originally designed, and then still pretended for opposing the Turks, are here said to have been applied.

Some casuistical decisions, by Dr. Luther, are also inserted. He thinks the marrying a deceased husband's brother, unlawful; and still more so, the marrying the mother-in-law of a deceased wife.

Several of the letters here published, were written, and are printed in German. As Dr. Schütze has prefixed German Contents to the Latin letters, for the conveniency of those who do not read Latin, he might as well have prefixed Latin Contents to the German Letters, for the conveniency of those who do not understand German; as these posthumous works of Dr. Luther certainly deserve to be read by more than one nation or age.

Andreas Rydelii, Th. D. Scaniae et Bleckingiae Episcopi atque Acad. Carolinae Procancelarii, Opuscula Latina. 1 Vol. 8vo. Norrköping.

Re-published by professor Lidén, though not highly worth publishing. Dr. Rydelius wrote in 1696, a sprightly panegyric on king Charles XII. and this was afterwards succeeded by a variety of other speeches, dissertations, &c. some of them satyrical; as an *Oratio pro Scepticismo*; an *Oratio Figurata contra Figuras ineptas*; *Lapis Panegyricus in Stanislaum, R. and Monumentum Stenbockianum*. Some useful for literary history; such as his *Funeral Orations* on the professors of Lund, Erland, Lagerloef, 1713, Andræ Stobæus, 1715; and Hakon Stridsberg, 1718; on the Secretary of the same University, Zacharias Rudman, 1709; and on the Archipræpositus at Linköping, Ole Langelius, 1717.

Nachrichten von den Gesetzen des Herzogthums Wirtemberg; or, Account of the Laws of the Duchy of Wirtemberg; by John Friedr. Christ. Weisser. 16 Sheets in 8vo. Stuttgart. (German.)

A very useful and well-digested account of all the general regulations and laws enacted and published in Wirtembergh, since the year 1475; with their respective history, motives, circumstances, and editions; and an account of local, or particular laws. The work is divided into two parts: in the first, the laws are arranged under their respective heads or objects; the second part, contains an enumeration of the different and successive collections of the laws, with an estimate of their respective merits.

The first excise-law was enacted there in 1638; that species of taxation, was, by turns, abolished and revived: the tenth and last excise-law, now in force, is dated 1744.

From the account of the insurance against fire, the annual premium, or contribution, amounts to 3, 4, or at most to 5 creutzers, per 100 florins (60 creutzers make one florin.) The oldest forest-law was enacted between 1514 and 1519. So late as duke Ulric's reign, there was but one sworn physician in the whole country. In 1559, physicians were appointed for four towns only. Towards the end of the fifteenth century there was but one apothecary's shop in the whole duchy, at Stuttgart; and the first apothecaries dealt also in sweetmeats, by way of eking out a livelihood.

A Chronological List of the Wirtembergh Statutes has been subjoined by way of Appendix.

Sexti Aurelii Propertii Elegiarum Libri IV. cum Commentario perpetuo P. Burmanni Secundi et multis Doctorum Notis ineditis. Opus Burmanni Morte interruptum Laurentius Santenius, J. C. absolvit. One Vol. of 990 Pages in 4to, besides the Preface. Utrecht.

Propertius could not easily have fallen into better hands than those of the late Mr. Burmann, and his friend M. de Santen. The text, indeed, has not been greatly improved in this edition: it is the text given by Broukhulen, with so many various readings rejected in the notes, and with Scaliger's arbitrary alterations. But the notes are amazingly numerous, and replete with inexhaustible stores of critical and philological erudition, accumulated during a series of years.

Yet was this elaborate commentary neither completed nor published by Mr. Burmann himself, who was prevented by death; but fortunately he entrusted the completion and publication of the work to one of his favourite élèves, and his friend Mr. de Santen, one of the finest geniuses of his age and country, who had already distinguished his talents and taste, by excellent Latin Elegies, and again by Carmina, lately published in 8vo. at Utrecht.

When Burmann died, one half of his Commentary was printed off, and the remainder ready for the press, all but the last Elegy, the finest of them all. The Commentary supplied for this last by M. de Santen is not inferior to any of Burmann's best performances: his Preface gives some account of the MSS. and other helps used by his friend, to whom he has addressed an excellent poem; 'Ad Manes P. Burmanni Secundi.' For the text, no Index has been provided; but for the notes, an Index Rerum & Verborum, and an Index Auctorum Veterum, have been subjoined.

Alexii Symmachi Mazoehii, Metrop. Eccl. Neap. Canonici, in Reg. Gymn. Neap. S. S. Interpr. Spicilegii Biblici Tomus III. quo adnotata in Novi Testamenti Libros continentur. 109 Pages in 4to. Neapoli.

The two first volumes on the Ancient Testament were published in 1762, and 1766, and abound in Oriental erudition. This third volume consists of Collectanea, learned indeed, but inferior in point of merit to the former, and left unfinished, from the infirmities incident to old age.

MONTHLY CATALOGUE.

P O L I T I C A L.

The Speech of General Conway, Member of Parliament for St. Edmundsbury, on moving in the House of Commons, (on the 5th of May, 1780) "That leave be given to bring in a Bill for quieting the Troubles now reigning in the British Colonies in America &c." 8vo. 1s. 6d. Cadell.

THE eloquence of this speaker is of a loose and frothy kind. His argument is enfeebled by too many words; his allusions to trite passages of ancient authors are juvenile and affected; and his vivacity is greater than his judgment. It is, however, proper to observe, that he seems to breathe the spirit of a good citizen; and that the distresses of his country appear to be a sincere object of his sympathy and regrets.

Considerations on the American War. By Joseph Williams, esq. 4to. 2s. Hookham.

It appears that the author of these Considerations has served as an officer in the army twenty years, four of which he spent in America; and that, during all the time, he made politics his study. In order, therefore, to render his knowledge and experience useful to his country, he formed the resolution of presenting it with these reflexions, which are ranged under the following heads; namely, American Independency, Pursuit of the War, War of Posts, Plan of Operation, French Policy. Mr. Williams, we must acknowledge, discovers such a fund of just observation, and of manly sentiment, as, at least, entitles his opinions to the notice of those who preside at the helm of government.

Facts and their Consequences, submitted to the Consideration of the People at large, &c. By John Earl of Stair. 8vo. 1s. Stockdale.

In this pamphlet, the earl of Stair, who has formerly laid before the public his sentiments on the state of affairs, continues to maintain, with unabating vehemence, that a prosecution of the American war must speedily terminate in a national bankruptcy.

Whatever might have been the issue of such a prediction, the measures upon which it was founded will probably now be reversed; and perhaps his lordship may, therefore, henceforth entertain a more favourable idea of the state of the nation.

A Speech which was spoken in the Assembly at St. Christopher's, on a Motion for presenting an Address to his Majesty, relative to the Proceedings of Admiral Rodney and General Vaughan at St. Eustatius. 8vo. 1s. Debrett.

The occasion of this Speech was a motion made, November 6, 1781, for presenting to his majesty an address, relative to the

proceedings of Admiral Rodney and General Vaughan at St. Eustatius; and the present dangerous situation of the West India islands. It contains a warm remonstrance against the indiscriminate confiscation of private property at St. Eustatius. The confiscation had been justified by the captors, on account of that island's having been a storehouse for the supply of our enemies: but the author of the Speech observes, that such a plea comes with a very ill grace, when the stores sold there by the captors, were conveyed, under protection against our cruisers, directly into the ports of our enemies. Such is the allegation, we know not how well founded, which the author enforces in this Speech.

An Answer to Vamp Overreach's Letter to the Right Hon. C. Jenkinson, By Mr. Jenkinson's Porter. 4to. 1s. Smith.

We have always entertained the idea, that porters are a set of plain men, who may sometimes give a rough answer, and perhaps, upon uncommon provocation, even a blow; but seldom have the talent of venting their indignation upon paper. This porter, however, appears to be so *literary* a gentleman, that we should not be surprised to hear of his being promoted to the place of his master's secretary.

Extract of an original Letter from Calcutta, relative to the Administration of Justice by Sir Elijah Impey. 8vo. 1s. 6d. Debrett.

The author of this Letter exposes, in strong colours, the defects and inconsistencies in the constitution of the Supreme Court of Judicature in Bengal; and, as the most salutary means for remedying those evils, he recommends trial by juries, in civil as well as in criminal cases.

A few Words in Behalf of the Poor, being Remarks upon a Plan proposed by Mr. Gilbert, for Improving the Police of this Country, &c. 4to. 6d. Robinson.

The author of this pamphlet is Mr. Zouch, a justice of the peace, and who, consequently, ought to be acquainted with what relates to the poor. In his remarks upon the three bills which are to be offered to parliament, respecting the poor, houses of correction, and vagrants; he observes, it is recited in the preamble, that 'many places have associated, and formed agreements for joining in the expence of providing work-houses, &c.' But, he says, there are in this country few instances of such associations as these: that 'wherever the law for *farming out the poor* hath been put in execution, (and this bill seems *indirectly* to have adopted the *same* principle) injustice, inhumanity, and fraud, have been the certain consequence. He observes, that those who are acquainted with the management of the poor, even in a *single* parish, will acknowledge the difficulties attending it. What then, he asks, may be the consequence of uniting two or more parishes, with joint powers, to furnish one common workhouse? And he rejects the idea, that any advantage can accrue from the industry of the old, sick, infirm, and persons incapable of maintaining themselves.

Mr.

Mr. Zouch is, doubtless, commendable for laying before the public such remarks as occur to him on the proposed bills; but he might render his endeavours more useful, by suggesting what he thinks the most probable means of obviating every inconvenience, with which he imagines they would be attended.

An Historical and Political View of the present and ancient State of the Colony of Surinam. 8vo. 3s. Nicoll.

It appears from this narrative, that the colony of Surinam, though possessing great natural advantages, has, partly from the misconduct of the colonists, and partly from a relaxation of government, fallen into a state of anarchy and decline. Of this colony, it seems, one third part belongs to the Dutch East India Company, another to the city of Amsterdam, and the third is in private hands. The writer urges, that, in order to reform all abuses, the republic should take the whole colony into its own management.

P O E T R Y.

The British Hero in Captivity. 4to. 1s. 6d. Robson.

This little poem, especially when considered as the first effort of a young writer, deserves our warmest approbation: the sentiments are well suited to the subject, and the lines easy and harmonious, without any of the turgid pomp and affectation too often found in Miltonic verse, which, in general, is, we think, but ill adapted to panegyric. That deserved tribute of praise which the author has paid to the truly great and exalted character of lord Cornwallis, cannot but be well received by a grateful public, who have been so much indebted to him.

The following spirited address will confirm our judgment on the merits of this ingenious writer.

‘ Arise, ye shades of our departed fires,
Ye, who, your country’s welfare to insure,
Esteem’d e’en life a sacrifice too mean;
Behold on him your genuine spirit rest.
What joy would flush your venerable cheeks,
To find still glowing with unconquer’d force
Your longings, your enthusiastic zeal
To make Britannia eminently blest’d;
To find him deeply feeling all her wrongs,
And nobly sharing her distress like you!
Rise, and with all your art a chaplet weave,
Which shall defy the wintry blasts of Time,
And with eternal honours grace his brows.’

His description of the miseries brought upon us by the American war, with his encomium on the unfortunate André, are extremely poetical and pathetic. The poem is dedicated, we suppose by permission, to the prince of Wales, who, as an encourager of merit, will, we hope, take the young bard under his protection.

Poem to the Memory of Lady Miller. By Miss Seward. 4to. 1s. 6d. Robinson.

The late lady Miller, of Bath-Easton, near Bath, held an assembly at that elegant villa once a fortnight, during the Bath season. She rendered this meeting a poetical institution, giving out subjects at each assembly for poems, to be read at the ensuing one. The verses were deposited in an antique Etruscan vase, and were drawn out by gentlemen appointed to read them aloud, and to judge of their rival merits. These gentlemen, ignorant of the authors, selected three poems from the collection, which they thought most worthy of the three myrtle wreaths, decreed as the rewards and honours of the day. The names of the persons who had obtained the prizes were then announced by lady Miller. This continued about six years, and ceased on the death of its amiable patroness, which happened in July 1781.

It is much to be lamented that an institution of so agreeable a nature, which opened a new path for poetical genius to expatiate in, should not have been adopted and carried on by some surviving friends of the Muses. In the mean time, a more elegant compliment could not be paid to the design, or the much regretted patroness of it, than that which the admired pen of Miss Seward has here bestowed upon them. The same lively glow of imagination, and bewitching harmony of numbers, which shone so conspicuously in her Elegy on Captain Cook, and the Monody on Major André, seem to animate the performance before us, which, whilst it shews the brilliancy of her genius, and the correctness of her style, do honour to her heart and feelings by the praise which she gives to her cotemporaries.

Amongst her fellow-labourers in the poetical vineyard of Bath-Easton, we find the names of Graves, Whalley, and Anstey, thus immortalized by our modern Sappho.

‘ Dear to the parent-source from whence I drew
The spark of life, and all that life endears,
Time-honour’d Graves! with duteous joy I view
Thy hollies blushing through the snow of years;
Their wintry colours the chaste shrine adorn,
Vivid as genius blends in life’s exulting morn.’—
‘ — There tender Whalley struck his silver lyre
To Love and Nature strung,—as mingled flows
With elegiac sweetness epic fire,
In the soft story of his Edwy’s woes;
Its beauteous page shall prompt, thro’ distant years,
The thrill of generous joy, the tide of pitying tears.’—
‘ — Anstey himself wou’d join the sportive band,
Anstey, enlivener of the serious earth!
At the light waving of whose magic wand,
New fountains rose, and flow with endless mirth;
Pouring on Fancy’s soul a glow as warm,
As Bath’s rich springs impart to Health’s reviving form.

‘ Im-

‘ Immortal Truth, for his salubrious song,
Pluck’d the unfading laurel from her fane;
Since oft’, amid the laugh of Momus’ throng,
Wisdom has gravely smil’d, and prais’d the strain;
Pleas’d to behold the fools of fashion hit
By new, unrival’d shafts of Ridicule and Wit.’

The rest of this poem is equally elegant and well-written with the passages above quoted, and, as such, we would strongly recommend it to the perusal and admiration of our readers.

Sacred Odes: or Psalms of David, paraphrased from the Original Hebrew. 4to. 1s. Wilkie.

These seven Psalms are published as an essay or specimen. If they meet with a favourable reception from the public, the author says, he may possibly be encouraged to proceed in his design, and afterwards publish a more considerable number of the Psalms, paraphrased in a similar manner, and accompanied with observations upon the Hebrew text.—His design is laudable; but we are much afraid, that we shall never be able to congratulate him on the success of his undertaking.

The Mouse and the Lion, a Tale. Inscribed to the very reverend and learned the Dean of Gloucester. 4to. 1s. Stockdale.

Ridiculus mus.

The Royal Chase, a Poem. 4to. 1s. Kearsly.

In the whole pack of scentless hounds that hunt perpetually over the barren regions of Parnassus, there is not a duller dog than the author of this *Chase*: not a foxhunter in the kingdom could have written a worse poem. As a sketch of our author’s excellent knack at rhyme and satire, take the following melancholy allusion.

‘ Great as appear these hardships, greater still,
(All owing to the rider’s want of skill)
Beset the luckless Scot, whom fate decrees
Our l—d c—f j—e of the ———;
For he that morn had chanc’d t’ have cross’d a steed
Lean as himself, and he is lean indeed;
Stroking his beast, he cry’d, “ In troth, ye wags,
Scotland’s the place for breeding bonny nags.”
These words no sooner ‘scap’d the baron’s lips,
Than, frighten’d by the smacking of some whips,
His horse rear’d up, and gave a plunge: ’tis said
My lord was thrown, and pitch’d upon his head.’

If the writer of these lines had, by a fall from his Pegasus, met with the same fate, and pitch’d upon his head, it would not, we imagine, have been attended with any fatal consequences.

The Female Kidnappers; or the Rape of the Infant, a Poem. 4to. 1s. 6d. Willis.

Occasional squibs of this nature, arising from some remarkable occurrence in the fashionable world, which has engaged public at-

tention, have seldom that degree of merit which distinguishes the little poem before us, wherein we meet with many strokes of wit and humour, in very harmonious verse. It opens thus :

‘ When youthful Cupid in some widow’d dame
Stirs the warm embers of his former flame ;
When mem’ry casts her eye on past delights,
And sense compares them with unsocial nights ;
When ardent fancy sets before her view
In clearest lights how one and one make two ;
’Tis then, O ! then she floats on Passion’s wave ;
And e’en regrets the fellow in the grave !
Then, like the dew from dropping skies distill’d,
To spread rich moisture o’er the thirsty field,
Love to her wish unfolds his genial store,
Thrills ev’ry pulse, and melts in ev’ry pore :
Rekindling ardor rages in her breast,
And keen regret deprives her soul of rest.
Scarce from one lordly tyrant’s empire free’d,
Her next concern is who shall next succeed ;
And in one breath she spurns his haughty reign,
And ardent sighs to wear a second chain.
For this, sagacious as the tutor’d hound,
She beats, in quest of game, the fields around ;
For this, allures her prey with accents meek,
And lays th’ensnaring bird-lime on her cheek ;
Watchful she sits, the treach’rous man-trap set,
And spreads around the heart-beguiling net :
Nor quits the chace (save fate her labour foils)
Till some young goldfinch pants within her toils ;
Which whistling in the matrimonial cage,
May charm the terrors of approaching age.’—

Our readers will see, by this little specimen, that the author is not void of poetical talents, which seem to call for a subject of more consequence to display them in their proper lustre. We are sorry to remark, that the story of the *Female Kidnappers*, has, in many parts of this performance, betrayed the writer into some images and expressions not altogether so decent as we could have wished to find them ; in this respect it may be said to be too well written. We should be glad to meet this author in less slippery paths, and on a chaster subject.

Ode to Cloacina. 4to. 6d. Faulder.

Amongst the wits of every age, there are always some whimsical and eccentric geniuses, who, without any regard to the quodcunque decens, take the liberty of saying any thing on any subject that strikes their fancy ; amongst these may be ranked the author of *Cloacina*, who, on a subject not very delicate, has given us some lines that have both humour and poetry in them, as the following specimen will convince our readers.

‘ Al-

† Alchymists, in days of old,
 Tir'd of changing lead to gold,
 Tried their arts, nor tried in vain
 To gather sweets from thy domain,
 Extracting (strange to tell) a rich perfume :
 St. Patrick's peerless dean from hence,
 With equal fortune, equal skill,
 Sublim'd thy poignant quintessence,
 And with the wanton sallies of his quill
 Charm'd the world with Cassy's flame,
 Cælia's fault, that wants a name,
 With curious eye to peep he did presume
 In Chloe's wedding sheets, and od'rous dressing room.

To adapt the pamphlet to the subject, the ingenious writer has printed it on a very soft blue paper ; and tells us, in an advertisement prefixed, that ladies of quality, or fine gentlemen, who may wish for an impression on silver paper, on applying to the printer, will be accommodated with the utmost expedition.

The motto to this poem is happily applied from Horace :—

Vetus ara multo
 fumat odore.

to which might have been added, with equal propriety :

Non posteris, sed posterioribus.

D R A M A T I C.

The Dramatic Puffers, a Prelude ; as performed at the Theatre-Royal in Covent-Garden. 8vo. 6d. Kearsly.

This Prelude is intended to satyrise and turn into ridicule the fashionable mode of puffing off the performers and performances of the London Theatres in the daily papers, by hiring scribblers, supposed to be employed by managers and authors for that purpose. The design is good, but the execution so miserable, that it scarce causes a single smile or mark of approbation throughout the whole dialogue, which is extremely dull, flat, and uninteresting. As this piece has not been very useful to the comedy it is prefixed to, so neither, we apprehend, can the publication be of any service to the persons concerned in it.

The Choice of Harlequin ; or, the Indian Chief. 8vo. 1s. Riley.

It very seldom happens that a pantomime meets with the honour of publication, as entertainments of this kind are intended to be seen and not read. The Choice of Harlequin may, however, lay claim to some superiority, by its new attempt to convey instruction, and render Harlequinades subservient to morality. The songs interspersed in this performance are well written, but the music, we are informed, is very indifferent.

NOVELS.

N O V E L S.

The Young Philosopher, or the Natural Son. A Dramatic Novel.
2 Vols. Small 8vo. 7s. Bowen.

This novel is evidently borrowed from a French original; yet, it is not given to the public as a translation, or as an imitation. It abounds in incidents, has vivacity, and paints manners and life with a bold pencil. But in the character of the Young Philosopher, the author injudiciously substitutes simplicity for talents; and from this defect it proceeds, that the reader does not enter with ease into the disappointments and mistakes of the hero of the piece. The story is unequal; and the conclusion, which ought to have been laboured and artful, is abrupt and unsatisfactory.

An interesting Sketch of Genteel Life. 3 Vols. Small Octavo. 7s. 6d.
Law.

There is in these volumes much business with little incident; and a great many persons without interest. The author has no invention; the characters are not discriminated with art or knowledge; and the language, though easy, is often colloquial and vulgar.

M E D I C A L.

An Enquiry into the Nature, Causes, and Method of Cure, of Nervous Disorders. By Alexander Thomson, M. D. second Edition. 8vo. 1s. Murray.

In the present edition, this enquiry, which we lately had occasion to recommend, is considerably enlarged, with ingenious and practical observations; of these we shall extract a few, for the gratification of our readers.

Concerning the nature of nervous disorders, we meet with the following remarks.

‘ Diseases of this class show a peculiar tendency to affect the imagination; in such a degree, at least, that the mind is more exposed to the transient impression of depraved or whimsical ideas, than in a state of perfect health. To the same tendency, may be ascribed the habit of dreaming, so common with persons of weak nerves.

‘ When this feeble state of the nerves has continued some time, we find it, in most cases, accompanied with a depression of the spirits; but, before the unfortunate accession, may often be remarked a strange disposition to laughter. Instances are not wanting, of persons, who, on hearing a melancholy story, unattended with any ludicrous circumstance, cannot, at the hazard of giving offence, resist an impulse to risibility. This involuntary emotion, apparently opposite to the natural, may justly be considered as an indication of distempered sensibility; and is one of the least fallible signs of an incipient relaxation of the nerves. When this symptom occurs, let the person carefully guard against

against every cause of debility, and engage in such habits as may secure the constitution from the farther progress of the disease.'

On the apparent relation between nervous and scorbutic complaints, we are presented with the subsequent passage.

'It is not uncommon for a disorder of the nerves to be mistaken for a scorbutic complaint. The sudden disappearance even of a trifling eruption will often give rise to nervous symptoms; while, on the contrary, the latter, on the expulsion of an acrimonious humor to the surface of the body, will subside. This vicissitude of symptoms may seem to denote, if not an identity, at least, a similarity of affection; and it is only by a strict enquiry into the constitution of the patient, that we can be enabled to determine whether was the original disease. Both complaints may, for a time, remain distinct, and either independent on its companion; but, at last, if not prevented, they may form a destructive combination, mutually encreasing and encreased, in the different, but now indiscriminate, capacities of cause and effect.'

The prognostic of nervous disorders is drawn with equal justice and elegance.

'In regard to the prognostic of nervous disorders, little can be affirmed with any degree of precision. Having neither any critical period, nor regular progression, they are exempt from the laws which govern less eccentric diseases; and their termination must greatly depend on contingency. The complaint, however, is most dangerous, nay, least surmountable, when it proceeds from obstructions of the abdominal viscera. It often brings the marks of age in an early season; but it seems not, therefore, unless aggravated by irregularities, to accelerate the close of mortal existence. It may blast the roses which strow the path of life, and it may fill the mind with apprehensions; but may never prove so outrageous, as to burst open the gates, which lead to the mansions of insanity, and desperation.'

When we consider the numerous and judicious observations, contained in this pamphlet, we must acknowledge, that it merits the favourable reception, with which it is distinguished by the public.

An Account of the Jail-Fever, as it appeared at Carlisle, in 1781.
By John Heysham, M. D. 8vo. Cadell.

The history of this fever, which prevailed in Carlisle last year, is distinctly related by Dr. Heysham, who also makes some judicious observations on its causes, both remote and occasional. But what deserves chiefly to be mentioned, is the great benefit which he observed to accrue from a more early, and free use of the bark and Port wine than is generally recommended. To an adult, he gave two scruples of the bark, every two or three hours; and usually ordered from one bottle, to two bottles and a half of port wine, in the space of twenty-four hours.

D I V I N I T Y.

A Sermon preached before the Lords Spiritual and Temporal, on Friday, Feb. 8. 1782, being the Day appointed for a General Fast. By Samuel, Lord Bishop of Gloucester. 4to. 1s. Cadell,

‘Your iniquities have turned away these things; and your sins have withholden good things from you.’ Jer. v. 15.

In discoursing on these words his lordship considers the two causes, which usually occasion the decay and fall of empires, external violence and internal corruption, with reference to this nation, in the present crisis.

Under the second of these heads he takes notice of the writings of Hume and Chesterfield, the frequency of divorces, and other instances of our profligacy, both in principles and manners.

A Sermon preached at Fitzroy Chapel, Feb. 8, 1782. By J. N. Puddicombe, M. A. 4to. 1s. Johnson.

From these words of the Psalmist, ‘The sacrifices of God are a broken spirit,’ &c. Psal. li. 17. the author takes occasion to consider the national blessings we have enjoyed, the misfortunes we have lately experienced, the ingratitude of our Transatlantic brethren, and that application to heaven, and amendment of life, which the appointment of a religious fast more particularly implies.

A Sermon preached at Swinderby, in Lincolnshire, Feb. 8, 1782. By John Disney, D. D. 8vo. 6d. Johnson.

This writer takes his text from Ezek. xviii. 31, 32. ‘Cast away from you all your transgressions,’ &c. and having pointed out the import of these words, he shews, in what respect they are applicable to the people of this kingdom; giving us, at the same time, a representation of our national iniquities; and concluding very properly with exhortations to repentance.

The author expresses his sentiments of the measures which have been pursued, with respect to America, in the following terms :

‘Let him that has attempted or advised to despoil his country of its liberties, its honour, and its wealth, and to harass a brave, a free, and an independent people with all the horrors of a civil war;—to stain a brother’s hand with a brother’s blood; to insult and oppress a large and favoured continent of friends; to plant thorns and briars where lilies and roses grew, and would have prospered; to sow the seeds of jealousy and hatred, where reigned confidence and love; let him or them, whoe’er they be, strenuously labour, with instant and unceasing assiduity, to heal the breach they have made,—to bind up the wounds—to give health to two exhausted countries,—to acknowledge their errors and transgressions, that so they may now sacrifice to the justice of a much injured and distracted empire, and that, before the day of retribution, they may make their peace with God.’

If

If this paragraph was delivered in the parish church of Swindberby, we see no effect, which it could possibly have in that place, but that of exciting a spirit of impotent rancour against the government in the minds of his auditors, which surely ought to be cautiously avoided by every preacher of the gospel.

A Sermon on the Opening a Charity School in Warrington, preached Feb. 3, 1782. By Edward Owen, M. A. 8vo. 6d. Lowndes.

A plain unelaborate discourse, printed most probably, without much correction, as it was delivered. The purport of it is to recommend the charity-school at Warrington; and some of the principal arguments, which the author alleges for that purpose, are these considerations, that educating, clothing, and supporting poor children is a beneficial charity, liable to no perversion; and that persons in almost all ranks may find sufficient resources for their liberality, by retrenching their idle and superfluous expences.

MISCELLANEOUS.

Dionysii Halicarnassensis de Antiquis Oratoribus Commentarii. Recensuit Edvardus Rowe Mores, Armiger, A. M. Nuper e Coll. Reg. Oxon. 8vo. 5s. Rivington.

Dionysius of Halicarnassus, the author of this tract, has rendered his name immortal by his valuable writings. He came into Italy about 28 years before the birth of Christ, and continued there three and twenty years, probably till his death. He composed a history of Rome, intitled, Roman Antiquities, in twenty books; but we have only eleven of them now remaining. He likewise wrote a variety of rhetorical and critical tracts, of which about eight are preserved. His book *De Structurâ Orationis* is well known by Upton's edition; and the character of that work will naturally recommend these Commentaries to classical readers.

This publication consists of two parts. The first contains critical observations on the writings of Lyfias, Isocrates, and Isæus. The second on Demosthenes and Dinarchus. But in both these articles there are several mutilations.

The late Mr. Mores had this work printed at Oxford in the year 1749; and, while he was employed in preparing it for the press, wrote to several learned men in different parts of Europe, in order to procure any information, which might be of service to him in completing his edition. But he met with no success. As he intended to subjoin some annotations, he postponed the publication; though it does not appear that he ever executed his design: at least, nothing of that nature was found among his papers, except some remarks on the margin of a copy of Hudson's edition, which was purchased, at the sale of his books, by some person, unknown to the present editor. The reader will much regret the want of those excellent observations, which might have been expected from the very learned and judicious Mr. Mores.

An Introduction to Mensuration, and Practical Geometry. With Notes, containing the reason of every Rule, concisely and clearly demonstrated. By John Bonnycastle. 12mo. 2s 6d. boards. Johnson.

The art of measuring is an invention of the highest antiquity, and has long been considered as one of the most useful and important branches of mathematical learning. Its application to most of the other sciences is general and extensive; and its use in the affairs of life, and transactions of men, is universally known and acknowledged.

But notwithstanding the apparent excellence and manifest utility of this subject, this art has been greatly neglected, not only by mathematicians themselves, but even by those whose occupations and professions have an absolute dependence upon it for their establishment and perfection. Till within a few years past, there was no regular and well digested treatise upon this subject in the English language, from which either the man of science, or the artist, could derive the least satisfactory information.

Dr. Hutton was the first person, in this country, who united the theory with the practice, and treated of the science in a proper and methodical manner, worthy the dignity and importance of its subject. But as his excellent treatise can be read only by such as are acquainted with several other branches of the mathematics, a more familiar introduction was still much wanting, adapted to the use of mechanics, and learners in general.

This defect the author of the present useful and judicious performance has endeavoured to supply; and by treating of the subject in an easy and popular manner, has made it plain and intelligible to the meanest capacity. But the plan and design of this work will be best understood by the following extract, from the author's preface, which contains a just and concise account of the whole performance.

'The method I have observed, in composing this work, is that which was used in the Scholar's Guide to Arithmetic; and, as my object has been to facilitate the acquirement of the same kind of useful knowledge, I am not without hopes of its being received with equal candour and approbation.

'In school-books, and those designed for the use of mere novices, it has always appeared to me, that plain and concise rules, with proper exercises, are entirely sufficient for the purpose. In science, as well as in morals, example will ever enforce and illustrate precept; and for this reason, an operation wrought out at full length, will be found of more service to beginners than all the tedious directions and observations that can possibly be given them. From constant experience I have been confirmed in this idea; and it is in pursuance of it that I have formed the plan of this publication. I have not been ambitious of adding much new matter to the subject; but only to arrange and methodize it in a manner more easy and rational than had been done before

'The

‘ The text part of the work contains the rules in words at length, with examples to exercise them; and in order that the learner may not be perplexed and interrupted in his progress, the remarks and demonstrations are confined to the notes, and may be consulted or not, as shall be thought necessary.

‘ To those who would wish not to take things upon trust, but to be acquainted with the grounds and rationale of the operations they perform, the demonstrations will be found extremely serviceable; and for this purpose I have endeavoured to make them as easy as the nature of the subject would admit. But they can be consulted only by such as have made a previous acquaintance with several other branches of mathematical learning.

‘ In the practical geometry, prefixed to this treatise, such problems only are introduced as were known to be most intimately connected with the subject. And as this part of the work is a proper and necessary introduction to the rest, I have spared no pains in making it as clear and intelligible as possible.

‘ Upon the whole, I have endeavoured to consult the wants of the learner more than those of the man of science. And if I have succeeded in this respect, my purpose is answered. I have not sought for reputation as a mathematician, but only to be useful as a tutor.’

This plan the author has strictly adhered to; and his work is executed in a manner which cannot fail of recommending it to the notice and protection of the public.

Bibliotheca Topographica Britannica. No. IV. Memoirs of Sir John Hawkwood. 4to. 2s. Nichols.

The hero of these Memoirs was born at Sible Hedingham, in Essex, in the reign of Edward II. He is said to have been the son of a tanner, and to have been put apprentice to a taylor in London. But he soon, says Fuller, ‘ turned his needle into a sword, and his thimble into a shield,’ being pressed into the service of Edward III. for his wars in France. In his military capacity he behaved so valiantly, that from a common soldier he was promoted to the rank of a captain, and for some farther good service, had the honour of knighthood conferred on him by that king. His general, the Black Prince, highly esteemed him for his valour and conduct, of which he gave extraordinary proof at the battle of Poitiers.

Upon the conclusion of the peace between the English and French, by the treaty of Bretigni, in 1360, sir John, finding his estate too small to support his title, associated with certain military adventurers, who, on their dismissal from their respective services, supported themselves by marauding and plundering. or by engaging in the service of inferior states, which happened to be at war with each other. By this association, our hero acquired great wealth, and an accession of followers and power.

After he had roved from one country to another, he went into Italy about the year 1363, and successively engaged in the service
of

of the Pisans; Bernabo Visconti, brother to Galeazzo, duke of Milan; pope Gregory XI. and the Florentines. In these different services he acquired great reputation by his bravery, his prudent conduct, and military discipline.

Sir John continued in the service of the Florentines near twenty years, and enjoyed a very considerable appointment in that republic till his death, which happened at his house near Florence in 1393. His funeral was celebrated with great magnificence, and the lamentation of the whole city. His remains were deposited in the church of St. Reparata, where a statue (as Poggio and Rolli call it, though it is well known to have been a portrait) of him was put up by public decree.

A cenotaph was also erected to his memory, by his executors, in his native town. This monument still remains; and a print of it is prefixed to these Memoirs.

Sir John appears to have been twice married, and to have had a son before he left England. In Italy he married Donna, or Domitia, the natural daughter of Bernabo, by whom he had a son born in Italy, and knighted.

An engraved portrait of this celebrated warrior was presented to the Society of Antiquaries in 1775, by lord Hailes, and is now published. This incident gave occasion to these Memoirs, which were drawn up, and read before the society, in 1776.

Queries to Lord Audley. By Philip Thicknesse. 8vo. 1s.

Mr. Philip Thicknesse, a gentleman well known in the polite and literary world, in these *Queries* reproaches lord Audley, his son by a first wife, for neglect and bad treatment of him. All we can learn by this publication is, that the son is rich and the father poor, and that they cannot agree. As this seems to be a kind of American war, parent against child, and child against parent; we can only wish, that this, like the other unnatural contest, may be quickly determined, and end in an honourable and lasting peace.

A Concise Account of Voyages for the Discovery of a North-west Passage. 12mo. 1s. 6d. Bew.

This account appears to have been written before the return of the two ships, which failed under the command of captain Cook, for the discovery of a north-west passage; and at a time, therefore, when some hope was entertained of the practicability of that enterprize. In respect to any former attempt made for the same purpose, we hardly meet with any information from this writer; but he has given a summary, and pleasing account of the rise and progress of navigation among the various nations of the world.

In Crit. Rev. for Feb. p. 93, l. 5, for Homer, read Horace.

